



Sri Venkatesha **Vaibhavam**

(Commentary...)

Tirumala SriVari Bramhotsavam

Sri Padmavathi-Srinivasa Kalyanam



Hari Sarvottama – VaAyu Jeevottama

Sri GuruRaajo Vijayate

bhargavasarma (krishna bhagavan nirikhi) @

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23.10.2023







Tirumala SriVaari Bramhotsavam

(Commentary...)

Govinda hAriH Govinda...

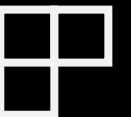


aSEshaSayanam SEshaSayanam SEshaSaAyinaAm
SEshaAdrilSaMaSEsham SriInivAsam BhajE~nisam



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VaAyu JeEvottama - Hari SarVottAma - Sri GuruRaajo Vijayate

Govinda hAriH Govinda...
(Commentary on)

TIRUMALA SRIVARI BRAHMOTSAVAM

(Concept – glory – significance - anusandhana)

➤ **Introduction...**

KruthEthu NaArasimho Bhoo TrethayaAm RagHunaNdana
DwaApare VaAsudevascha KalAu VenkatanaAyaka!

- > In Krutha Yuga; Lord Narasimha;
- > in Tretha Yuga; Lord Sri Raama;
- > in Dwaapara Yuga; Lord Sri Krushna and
- > in Kaliyuga; Lord Sri Venkateswara;
- > are Prathyaksha Dhaivams (perceivable Deities).

As per pouranic legends it is believed and said that, Lord Vishnu is dwelling in Aananda Nilaya at Tirumala Kshethra in Archaroopa (worship form) in order to protect his devotees from the clutches of Kali in this Kali Yuga.

That's why Tirumala Kshethra is also known as Kaliyuga Vaikunta or Bhoo-Vaikunta where;

Lord Sri ManNaAraAyana in the form of SreEnivaAsa is present along with his consort Goddess Sri Maha Lakshmi in his chest (Hrudaya) making Aananda Nilaya as his abode.

Sri Venkataachala MahaAtmya; an exclusive and comprehensive collection of sacred scripts from twelve great puranas, eulogizes the origin, glory, significance, merits, dos and don'ts of the Seven Hills (Saptha Giri) and it's Lord Sri Venkateswara who is also known as Sriinivaasa.

One can imagine what would be the intensity and significance of rituals and festivals performed for such a majestic deity Lord Sri Venkateswara.



Every moment at Tirumala is a festive occasion. While performance of festivals and rituals at Tirumala temple is a daily affair (Nithya Kalyaana); annual celebrations called Brahmotsavam has attained special uniqueness and significance among such celebrations.

Unique, world famous and the most sought after temple festival Tirumala SreEvaari Brahmotsavam is held every year at the most sacred Tirumala Kshethra (Tirumala Hills) the seat of Lord Sri Venkateswara also called SreEnivaAsa who is Per se none other than SriManNaaraayana the Akhilaandakoti BrahmaAnda NaAyaka the Presiding Deity and Lord of the Universe the Supreme God Sri Hari Sarvottama. Scores of people from all walks of life will be longing to visit this sacred place Tirumala especially during Brahmotsavam to participate in the nine day annual festival with utmost devotion and spirituality.



- > What is Brahmotsavam?
- > Who initiated for it?
- > What are the various types of Brahmotsavam?
- > When is Annual Brahmotsavam held?

In general, Brahmotsavam is an annual temple festival performed to its deity that is celebrated on a large scale.

But, the one that is performed at Tirumala is called as Brahmotsavam since it was initiated and performed for the first time by Lord Brahma himself in honour of and in obeisance to Lord Sri Venkateswara;

Also to mark the occasion of Lord's entering Aananda Nilaya along with His consort Goddess Padmaavathi Devi at Tirumala Kshethra.

Since then the ritual of Brahmotsavam is in vogue and is being celebrated every year without fail.

As a symbolic representation that Brahmotsavam was initiated first by Lord Brahma; a small chariot known as Brahma-Ratha will move daily in front of the procession Deities during the nine day festival.

➤ **TYPES OF BRAHMOTSAVAM**

Various types of Brahmotsavams are performed at Tirumala temple viz.,

- > Nithya Brahmotsavam;
- > Shanthi Brahmotsavam;
- > Sraddha (Aarjitha) Brahmotsavam;

> **NITHYA BRAHMOTSAVAM:**

It is the one that is celebrated on specific days in a year on the basis of coincidence of a particular star. These celebrations are held for a period of three or five or seven or nine or eleven or thirteen days. The one that is held currently at Tirumala Kshethra every year on annual basis is called Nithya Brahmotsavam that is held for nine days.

> SHAANTHI BRAHMOTSAVAM:

It is the one that is held especially as a remedy for draught, famine, fear of war, calamities and other mundane problems etc. In olden days they were held by the Kings for the welfare, peace and prosperity of people living in their kingdoms. These were generally held for five days.

> SRADDHA BRAHMOTSAVAM:

It is also known as Aarjitha Brahmotsavam is held by any devotee for his own welfare by contributing the required amount on any day. We find this in the list of Aarjitha Sevas that are held daily at Tirumala Temple.

➤ **WHEN IS ANNUAL BRAHMOTSAVAM HELD?**

Annual Brahmotsavam also known as SaAlakatla Brahmotsavam is held every year during the solar month Kanyaa maasam;

when Sun is transiting Kanyaa (Virgo) raasi in the zodiac; that generally coincides with Devi Navarathri festival in Aaswayuja maasam as per lunar calendar, immediately after Mahaalaya Pithru Paksha.

It is held continuously for nine days during the bright fortnight in the lunar month of Aaswayuja maasam; generally starting from Sukla Prathipada (Paadyami) and ending on Navami day.

Ninth day of the festival should invariably coincide with Sravana (star) constellation which forms the basis for dating of Brahmotsavam schedule.

However, whenever there is an occurrence of Adhika maasam, it is a tradition Brahmotsavam is held twice in that year.

Sravana Nakshathra is the parameter for conclusion of both the Brahmotsavams.

Generally there will be a gap of one month between the two festivals; with the first one held during Bhaadrapada maasam and the second one during Aaswayuja maasam.

Significant feature whenever two Brahmotsavams are held is; Dhwaja-arohana and Dhwaja-avarohana rituals will be held only once; that is during the first one viz. Saalakatla Brahmotsavam.

It is said and believed that, Lord Vishnu incarnated at Tirumala Kshethra as Sriinivaasa (Lord Venkateswara) in Sravana constellation during Kanyaa maasam which is the rationale behind holding Brahmotsavam during Kanyaa maasam.

> How is Brahmotsavam celebrated?

> Who is Malayappa Swamy?

> What is Ankuraarpana?

During Brahmotsavam;

Celebrations are held both morning and evening to the Utsava Moorthi (idols) of Lord Venkateswara known as Malayappa Swamy; after performing pooja and other rituals.



During these nine days (except on certain days)
Lord will be taken out in procession along with;
His consorts Sri Devi and Bhoo Devi ;
fully decorated on different vehicles (Vaahanaas) around;
four streets of the temple complex called Maada streets.



In between the daily festival a ritual known as Snapana Thirumanjanam will be held to the Utsava Moorthis on a daily basis.

These celebrations and rituals are held as per Vikhanasa and Aagama Shaastras.

Each day of the festival is denoted by a unique name based on the vehicle in which Malayappa Swamy the procession deity of Lord Venkateswara is taken out.

Each Vaahana has its own significance and conveys a message in its own way.



➤ WHO IS MALAYAPPA SWAMY?

In the context of Tirumala Temple,

Malayappa Swamy is the name of Utsava Moorthi (procession deity) of Lord Sri Venkateswara currently being used at Tirumala temple.

Originally the procession deity was Ugra Sreenivasa Moorthi.

But, due to a fire mishap that occurred on one of the festive occasions, it was replaced by Malayappa swamy as per divine directions that was found in Malayappa Kona about 650 years back.

It is believed that the idol of Malayappa Swamy is a replica of the original symbolism of Lord Venkateswara in Aananda Nilaya.

Ugra Sreenivasa Moorthi idol is used in procession only on the day of Karthika Sukla Dwaadasi also known as Uttana Dwaadasi.

Apart from Moola Virgraha of Lord Srinivasa (Venkateswara) which is known as Dhruva Beram; there are four more idols which are known and used as follows....

- > Bhoga Srinivasa also known as Kautuka Beram used for daily rituals/nitya archana;
- > Malayappa Swamy used as Utsava Moorthy (procession deity);
- > Ugra Srinivasa Moorthy also known as Snapana Beram used for Abhishekam;
- > Koluvu Srinivasa Moorthy also known as Bali Beram the supervising idol for giving bali (food provider) for the parivaara devatas in the temple.

➤ **ANKURaARPANA...**

Nine day festival (Brahmotsavam) begins with a ritual called Ankuraarpana and Senaadhpathi Utsavam held one day before the commencement of Brahmotsavam when,

Vishvakksena, chief of army of Lord Venkateswara is taken out in procession as a protocol around the four streets of the temple; as a symbolic significance that the festival will be held under his supervision and control.

Ankuraarpana literally means making a beginning or inauguration and its essence is to make a sankalpa to celebrate the festival/ritual and to seek the grace of Lord Venkateswara.

According to Aagama shaastra it is said to be one of the important rituals to begin with especially during Brahmotsavam and it means sowing the seed and this ritual is performed in the evening.

During this ritual, seeds of Nava Dhaanya are sown in a pot by the chief priest and are kept throughout the nine days.

Sprouts grown/emanated from the seeds are believed to be an indication/give hints of how perfectly the celebrations were held without any blemish.

It is a universal truth that we don't find any other deity or temple as sacred; as famous; as powerful and as popular as Tirumala Kshethra and its presiding deity Lord Venkateswara.

VenkataAdri Samam SthaAnam; Brahmande NaAsthi Kinchana
Venkatesa Samo Devo; NaBhootho; NaBhavishyathi;

There is no sacred place which is equivalent to Venkataadri
3(Tirumala) in this universe;

there is no God who is comparable to Lord Venkateswara neither
in the past nor in future going to be.

➤ **DHWAJAAROHANAM** (1st day – Morning)

In the context of Tirumala Srivari Brahmotsavam, it is a flag
hoisting ceremony held on the first day (morning) of the nine day
Brahmotsavam festival by hoisting a flag (Garudadhwaaja) with a
picture of GARUDA (vehicle of Lord Vishnu) on the top of Dhvajah
Sthambha.

It is a symbolic significance of sending formal invitation to all the
Deities to attend the Brahmotsava festival.



A flag known as Dhwaaja; in religious parlance is denoted as a
symbol of pride; honour; recognition and prestige of that
particular deity.

Mangalam Bhagawan Vishnuh: Mangalam Madhusuudana:
Mangalam Pundareekaaksha: Mangalam Garudadhvajah:

uttisthottistha! govinda! uttistha garudadhwaja!
uttistha kamalaakaanta! trailokyam mangalam kuru;

Garudadhvajah is one of the names of Lord Vishnu; the one whose banner/flag is Garuda; the one who has Garuda in his flag;

➤ **Significance of VaAHaNa sEva (anusandhana)**

➤ **PEDdA SESA VAaHANA** (Day-1 Evening)

After DwajaArohana on the first day; late in the evening Lord Venkateswara (Malayappa Swamy) along with His consorts is taken out in a procession on Aadi Sesa the thousand headed Chief Serpent God as his vehicle.

Aadisesha is the seat on which Lord SriManNarayana (Lord Vishnu) rests in his abode Sri Vaikunta.

Tirumala hills the abode of Lord Venkateswara is said to be the manifestation of Lord Aadisesha. That is why it is also called as Sesaachala. From a distance Tirumala hills appears in a serpentine form.

In Sri Venkatesha Stothram (Brahmanda Purana) we find Lord Venkateswara eulogized as "Seshadri patih eva cha" meaning...

the one who is the Lord of Seshadri Hills (Lord of AadiSesa) on the top of which Lord Sriinivaasa is eternally stationed.

Aadisesha vaahanam will be seven headed.

In Tretha Yuga during Sri Ramaavathara, Aadi Sesha took the form of Lakshmana (Lord Sri Rama's younger brother) and In Dwapara Yuga during Sri Krishnaavathara he took the form of Balarama (Nara) the elder brother of Lord Sri Krishna.

Lord Sri Krishna says in Sri Bhagawad Geeta, Vibhooti Yoga (sloka 28 & 29) that He is Anantha among the Naga Sect and Vasuki among the Serpents.



➤ **CHINna SESA VAaHANA** (Day-2 morning)

On the second day morning of the Tirumala Srivari Brahmotsavam festival, Lord Venkateswara (Malayappa Swamy) is taken out in procession on Vaasuki (Serpent God) as his vehicle.

During Ksheera Saagara Madhanam, Vaasuki the Serpent God was used as a rope for churning the ocean.

In Bhagavadgita Lord Sri Krishna says that; He is Vaasuki (Sarpaanaam-asmi Vaasukih) among the serpents.

Chinna Sesha Vahanam will be five headed.



➤ **Significance of sEsha vAaHana...**

aSEshaSayanam SEshaSayanam SEshaSaAyinaAm
SEshaAdriISaMaSEsham SriInivAsam BhajE~nisam

➤ aSEshaSayanam

Sayanam means sleeping/resting. Asesha means without remainder/entirely.

vaAsanaad vaAsudevasya vaAsitaM te jagatrayam |
sarvabHuuta nivaAso asi vaAsudeva namostu te ||

aSEshaSayanam means...

All pervading Supreme God VISHNU the VASUDEVA the one who rests in all beings/all creatures and there is no entity where He doesn't exist/rests.

➤ SEshaSayanam

SESHA refers to thousand headed Serpent God AadiSesha (Anantha) on whom Lord Vishnu reclines (Sayanam) - He is SeshaSayana; He is also known by other names BhujagaSayana; PannagaSayana; NaagaParyankaSayana; AnanthaSayana;

There is also another interpretation for SESHASAYANA; sEsha means remainder. At the time of great deluge when everything gets dissolved, the one and the only one entity that remains (Sesha)/exists is Lord Vishnu who is Achyuta who reclines on Banyan leaf when He is known as VATAPATRASAYEE/ VATAPATRASAYANA;

➤ SEshaSaAyinaAm

Sesha in this context refers to Lord Aadisesha the primordial Serpent God (Ananthaaya Namasthubhyam SahasraSirase Namaha) and SaAyee refers to the Couch (Sayana) and the Primordial Supreme God Vishnu is SESHASAYEE the one who reclines on the serpent bed AadiSEsha.

➤ SEshaAdriISaMaSEsham

Eesha mean Lord; sEshaAdri refers to SesHachala Hills which is a manifestation of Lord AaDiSesha; sEshaAdriEEsha refers to Lord SrEenivaasa who is Lord of AaDiSesha who is sEshaAdri on the top of which the Lord is eternally stationed.

➤ SrinivAsam BhajE~nisam

I always pray to such Supreme God Srinivaasa (sEshaSaAyee) who is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

Above sloka is from AadityaPuranaAntargata Sri Venkatachala Mahatmya, where DevaSarma eulogizes Lord Srinivasa with the above sloka;

This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on SESHU vaahana during Brahmotsava.

➤ **HaMsA vAaHana** (2nd day Evening)

On the second day evening; Lord Srinivasa (Venkateswara) is taken out in procession on Hamsa (Swan) as his vehicle in the attire of Goddess Saraswathi the presiding deity of Vidya (learning); holding Veena in both the hands.

Hamsa is also symbolized as the vehicle of Goddess Saraswathi.

A spiritual preceptor or Guru is also attributed as HaMsA;

Paramatma appeared in front of Chaturmukha Brahma in the form of HAMSA and did upadEsha of vEdas; hence, he is called HAMSA NAAMAKA PARAMATMA.

Lord SriManNaaraayana Himself is the first spiritual Guru of the Universe; who as,

HaMsanaAmaka ParamaAtma passed on the divine Vedic knowledge to Lord Brahma that percolated down through a sacred lineage of divine preceptors....



Tattvavada is Sanatana Dharma that has originated from Hamsanaamaka Paramaatma (Lord Vishnu) that was first taught to Chaturmukha Brahma percolated down to Brahma Maanasa Puthras (Sanaka-Sanandana-Sanatkumara-Sanatana) – Durvaasa etc...

Hamsa or Swan means 'pure'; Hamsa is believed to have a high intellectual capability and can distinguish the good from the bad.

Hamsa is one of the several thousand names of Lord Vishnu that we come across in Sri Vishnu Sahasranama Stothram sloka # 21;

As HaMsa, Lord Vishnu is pure, flawless and untainted; the one who is the killer of the evil and protector of the good; the Supreme One who is without any blemish;

By riding on Hamsa Vahana; Lord Venkateswara is giving a message that He is HamsanaAmaka Paramatma and the supreme God of learning. He is jnyaAna ruupi > jnyaAna pradaata.

This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on HAMSA vaahana during Brahmotsava.

➤ **SIMHA vAaHana** (3rd day Morning)

On the third day morning of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession on Lion symbol as his vehicle.

Lion is a symbol of royalty and power. Lord assumed the form of half man and half lion in his Narasimha Avathara.

Specific purpose of this avathara was...

protection of his devotee Prahlada from his demon father Hiranyakasipa;

to establish a point and to make true the words of his devotee the existence (omnipresence) of God everywhere.

Prahlada's episode proves that, God will always come to the rescue of his devotees who prays him with sincere devotion.

Vishnu Sahasra Nama Stothram describe Lord Vishnu as....



➤ 'NaArasiMhaVapu SreEmaAn KesAvah PurusHottaMa'

Meaning...

He is the one who has taken a rare and unique form of a man and a lion whose worship will eradicate the ignorance;

possessor of Goddess of wealth Sri Maha Lakshmi who always dwells in his chest;

one who has beautiful and charming hair;

the giver of knowledge to Gods;

greatest among all Purushas;

the Supreme Soul who is omnipotent and omniscient;

Lord Sri Krushna says in Bhagavadgeeta that he is the Lion (Mrugaanaam cha Mrugendro-aham) among the animals.

Sri Venkatesha Stothram from Brahmanda Purana eulogizes Lord Venkateswara (Srinivasa) as...

➤ "SrEeNrusimho MaHaaSimHah SootraAkaAraH PuraAthanah"

Meaning.....

With Goddess Lakshmi Devi (Sri) by His side Srinnivaasa is Shaanta Swaroopa (SriNrusimha);

While killing Hiranyakasipa He was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya).

He is the supporter to the entire universe and its beings like a Soothrakara; like a suutra (thread) in a necklace of beads.

He is very ancient God (Sanatana) who is in existence since time immemorial.

Riding on Simha Vaahana Lord Venkateswara is depicted as,

a great protector at the time of need.

He is the God of Gods;

Mruthyu for the Mruthyu.

"I surrender and bow to Lord Venkateswara (Sri Nrusimha);
who is ferocious and heroic;
who is Maha Vishnu;
who is radiant and glowing from all sides;

who is omnipresent;
who is terrific;
who is adorable;
who bestows auspiciousness and
who is the death of death personified".

shrIramaNikarakamala pUjita
chArucharaNa sarOja brahma sa
mIra vANi phaNIMdra vIMdra bhavEMdra mukha vinuta
nIrajabhavAMDODaya sthiti
kAraNane kaivalya dAyaka
nArasiMhane namipe karuNipudhemage maMgaLava...

(HarikathaAmruthasaara- Mangalacharana Sandhi)

➤ MEANING.....

Salutations and appeal to the most compassionate and Supreme
God Lakshmi Narasimha;

who is the consort of Goddess Lakshmi Devi (Sri Ramani) who is
always in the service of Her Lord (Vishnu) with her lotus like
hands -

the Lord who is the cause of this Universe - Srishti - Sthithi -
Laya -

who is worshipped/eulogized by Brahma, Vaayu,
Saraswathi/Bharati Devi, Sesha, Garuda, Rudra, Indraadi
Devatas;

the one who grants mukthi (moksha);

to bless us with all auspiciousness/mangala to the

one who surrenders at His lotus feet with sincere bhakti;

This is how one should try to make anusandhana of Lord Srinivasa (Venkateswara) on SiMha vaahana during Brahmotsava.



- **Muthyala Pallaki (Muthyapu Pandiri) VaAhanam** (3rd day evening)

On the third day evening; Malayappa Swamy (Lord Venkatewara) is taken out in procession along with his consorts Sri Devi and Bhoo Devi in a palanquin decorated with a canopy of pearls.

Pearl is a symbol of purity and royalty. Traditionally, Pearl is an emblem of chastity and purity, symbolizing love, success and happiness.

'priINayaaAmo vaAsudevaM devataAmaNDaIAkhaNDamaNDanaM'
[Dwaadasa Stothra (8th canto)]

Supreme God Venkateswara who is none other than VaAsudeva is the most precious jewel in the august gathering of Gods headed by Lord Brahma.



➤ **KALPAVRUKSHA VAAHANAM** (4th day Morning)

Kalpavruksha is a divine wish fulfilling tree that has emerged out from Ksheera Samudra along with sacred KaAmadhenu and others.

On the fourth day (morning) of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession on Kalpa Vruksha Vaahana signifying that,

Lord Venkateswara is the giver of boons to his devotees and the One who fulfills their wishes.

➤ **SARVA BHOOPAALA VAAHANAM** (4th day evening)

On the fourth day evening; Lord Venkateswara (Malayappa Swamy) is again taken out in procession seated on Sarva BhoopaAla Vahanam in Baksura-Vadha alankara of Sri Krishna.



Who is SarvabHoopaAla?

BhoopaAla literally means the King; Guardian of the earth.

In Sri Vishnu Sahasranama Stothram Lord Vishnu is eulogized as "Lokadhyakshah - Suradhyakshah - DharmadhyakshaH"

Lokadhyakshah > the one who is Lord of the Universe, the one who presides over all the worlds;

Suradhyakshah > the one who is Lord of the Gods, the Supreme God;

Dharmadhyaksha > the presiding deity of dharma, the ultimate administrator of justice and dharma.

By riding on Sarvahoopala Vaahana, Lord Venkateswara (Lord Vishnu) is signifying that,

- > He is Sarvabhoopaala;
- > the King of the Universe and guardian of its beings;
- > AkhilaAndakoti BrahmaAnda NaAyaka;



➤ **MOHINI Avathara VaAhana** (5th day Morning)

On the fifth day morning of the Brahmotsavam festival at Tirumala Kshethra; Lord Venkateswara (Malayappa Swamy) is taken out in procession decorated in the attire of Mohini Avathara.

Mohini literally means fascinating woman.

During Ksheera Saagara Madhanam (churning of milk ocean); in order to help Devathas Lord Vishnu took up the form of a Mohini (celestial damsel) and tempts the Asuras with his Mohini (Narayani) Roopa and distributes the Divine Nector (Amrutha) using His Chaturata.

ChAturAta literally means sharpness of wit and quickness of intellect.

It is one of the attributes of Lord Vishnu who is anAntha kAlyaNa Guna Paripoorna;

He is wise, intelligent, shrewd, clever, skillful, dexterous and talented.

Who else can be more Chatura in this Universe than Lord Vishnu the Hari Sarvottama;

➤ **GARUDOTSAVA (Garudavahana)** – 5th day Evening

On the fifth day (evening) of the Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on a specially decorated Garuda Vaahana.

Garuda (Garutmantha) the mighty king of birds also known as Vynatheya is the Divine Vehicle or Vaahana (chief mount) of Lord Venkateswara (Vishnu) carrying Him on his shoulders and thus Lord Vishnu is also called as GarudavaAhana.

**Mangalam Bhagawan Vishnuh: Mangalam Madhusuudana:
Mangalam Pundareekaaksha: Mangalam Garudadhvajah:**

Garudadhvajah is one of the names of Lord Vishnu; the one whose banner/flag is Garuda; the one who has Garuda in his flag;



Sri Venkatesha Stothra from BraHmanda Purana eulogizes Lord Venkateswara as > Govindo Gopathih Krushnah Kesavo #Garudadhwajah...

Brahmotsavam festival at Tirumala Kshethra starts with the hoisting of a flag having a picture of Garuda on Dhvajasthambha.

An ardent devotee of Lord Vishnu, Garuda always resides in Sri Vaikunta engaged in eternal service to Lord SriManNarayana. Antaryaami of Garuda is Lord Vishnu,



Lord Sri Krishna says in Bhagawadgita Vibhuthi Yoga (sloka # 30) that He is Garuda among birds "Vynatheyatcha Pakshinaam".

Said to be an embodiment of Vedas (Veda Swaroopi); Garuda is prominently eulogized in Puranas for his knowledge, strength and power.

Garuda Purana one of the Ashtaadasa Puranas is exclusively dedicated in the name of Garuda.

Garudaadri one of the seven hills among the Tirumala hills is named after Garuda.

Garuda was born to Kashyapa Prajapathi and his wife Vinatha.

Garudotsavam is an unique occasion when lakhs of devotees gather together and witness the procession known as

Garudotsavam which is a very important ceremony in the nine day Brahmotsavam festival at Tirumala Kshethra.

It is highly meritorious and mukthi pradhan to have darshan of Lord Venkateswara seated on Garuda.

➤ **HANUMANTHA VAAHANA (VaAyu VaAhana)** – 6th day
Morning

On the sixth day morning; the Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on Hanumantha Vaahana Lord Hanuman (Vaayu) as His vehicle.

Hanuman is known for his righteousness, courage, strength, valor and discriminative intelligence. Anjanaadri one of the seven hills is named after Anjanaa Devi (divine mother of Lord Hanuman) who performed great penance for 1000 divine years before begetting VaAyu Puthra Lord Hanuman.

In Sri Vishnu Sahasranama stothram (sloka # 36) Lord Vishnu is eulogized as > "VAAYU VAAHANA"

the one who has Vaayu as his carrier;
the one who gets the things done through Vaayu;
making him to move as per His directions.

Vaayu is the chief of air gods Mukhya Praana.
Vaayu means the air, the vital air for life (Praana);
Lord Vishnu is the one who makes the vital air move.
He is the life giver and the vital air that gives/sustains life.

Lord Vishnu is the PraAna (Life) to everyone including Devathas.
He is the one who is there in all beings controlling their breath through Vaayu (Mukhya Praana).



> VaAyu VaAhana... while going for hunting wild animals (in the episode of Lord Srinivasa meeting Padmavathi Devi) Lord VaAyu became his Vaahana (vehicle) in the form of a Horse.

> SadaA VaAyu StutaAyachA... Varaha-Puranantargata Sri Venkatesha SathanaAma eulogizes Lord Venkateswara as the one who is always adulated by Lord VaAyu the Jeevottama.

Lord Hanuman (Vaayu avathara - Mukhya PraAna) undoubtedly the greatest devotee of Lord Sri Rama was a personification of the most trusted and self less service to Lord (Venkateswara) in His avathara as Sri Rama during Tretha Yuga > SreeRaamo Ramabhadrascha Bhavabandhaikamochakah;
(Brahmanda Purana - Sri Venkatesha Stothra....)

➤ **SWARNA RATHOTSAVA (Golden Chariot) – 6th day Evening**

In between the two Utsavas' on the sixth day of Tirumala Srivari Brahmotsavam viz. Hanumantha Vahanam and Gaja Vahanam, there will be a ritual known as Swarna Rathotsavam when Lord Venkateswara (Malayappa Swamy) will be taken out in procession seated on a golden chariot.

This mighty newly built 32-feet tall Swarna ratham is a unique one of its kind in the country.

About 74 kgs of gold, 2900 kgs of copper has been used to design this chariot which weighs about 28000 kgs. TTD has spent nearly 24 crores to prepare the new golden chariot. 18 gauge copper sheet, 9 layers of gold has been utilized to prepare this prestigious Chariot.

Legends say that the golden chariot is considered to be the favourite vehicle of Lord Venkateswara.

Malayappa Swamy (Lord Venkateswara) gives darshan to his scores of devotees in a grand style as his vehicle is preceeded by Shunya ratham of Brahma and other chariots dragged by Elephant, Ashwa and Vrushaba (bull).

According to sacred scripts golden chariot of Lord Venkateswara is driven by four horses namely Sugriva, Shaibya, Meghapuspha and Valahaka with Daraka as his sarathi.

Darshan of Lord Venkateswara on golden chariot is a memorable experience to all devout Hindus. Many pious Hindus consider it as once in a life opportunity to witness the golden chariot festival as part of Brahmotsavam festival.



Govinda Hari Govinda Gokula Nandana Govinda;
Srinivaasa Govinda Venkataramana Govinda;
Govinda Hari Govinda - Gokula Nandana Govinda....

Govinda Hari Govinda...

➤ **GAJA-VAAHANA (AiraAvatha)** – 6th day night

On the sixth day evening/night (after Swarna Rathotsava); Lord Venkateswara (Malayappa Swamy) is taken out in procession seated on Elephant (Gaja)/Airaavatha (white elephant) as his vehicle a symbol of royalty;

Elephant (Gaja) also known as Airaavatha (four tusked white elephant) is vaahana of Lord Indra that got manifested from the ocean during Ksheera-saagara mathanam.

Born to Sage Kasyapa and Adithi, He was also referred as Upendra the younger brother of Indra.

Upa also means 'above' indicating that He is much superior to Indra. He is the God of Gods the Supreme God Vishnu - Hari Sarvottama.

Sri Vishnu Sahasra Nama Sthothram describes Lord Vishnu as > Upendro - Vaamanah - Thrivikramah in sloka # 17 and 56.

We come across all the three names Thrivikrama, Vamana and Upendra in Chaturvimshati (24) Kesava Namas which are vYuHa ruupas'of Lord Vishnu.

During VaAmana Avathara Lord Vishnu (Upendra) suppressed the pride of King Bali and restored the lost glory and power over the Heaven to Indra.

Riding on GAJA Vaahana Lord Venkateswara is depicted as a great protector at the time of need;
the one who has instantly rescued Gajendra and relieved him from the clutches of Makara.
(Sri MadBhagavatha Purana - Gajendra Moksha)



Gajendra Moksha from SriMadBhagavatam (8th canto) is one of the best episodes that re-established Hari-Sarvottamatva;

➤ **Sankshipta Gajendra-Moksha** (Bhagavatham)

ಅಂತಃಸರಸ್ಸುರುಬಲೇನ ಪದೇ ಗೃಹಿತೋ

ಗ್ರಾಹೇಣ ಯಾಥಪತಿರಂಬುಜಹಸ್ತ ಆತಃ |

ಅಹೇದಮಾದಿಪುರುಷಾಖಿಲಲೋಕನಾಥ

ತೀರ್ಥಶ್ರವಃ ಶ್ರವಣಮಂಗಲನಾಮಧೇಯ ||

ಸ್ಮೃತ್ಯಾ ಹರಿಸ್ತಮರಣಾರ್ಥಿನಮಪ್ರಮೇಯಃ

ಚಕ್ರಾಯುಧಃ ಪತಗರಾಜಭುಜಾಧಿರೂಢಃ

ಚಕ್ರೇಣ ನಕ್ರವದನಂ ವಿನಿಪಾಟ್ಯ ತಸ್ಮಾ

ಧಸ್ತೇ ಪ್ರಗೃಹ್ಯ ಭಗವಾನ್ ಕೃಪಯೋಜ್ಞಹಾರ ||

antaH sarasyurubalEna padE gRuhIto

grAhENa yUthapatiraMbujA hasta ArtaH|

AhEdamAdi puruShAKhila IOka nAtha

tIrthashravaH shravaNa maMgala nAmadhEya||

smRutvA haristamaraNArthinaM apramEyash-

-chakrAyudhaH patagarAja bhujAdhirUDhaH|

chakrENa nakravadanaM vinipAtya tasmAd

hastE pragRuhya bhagavAn kRupayOjjahAra||

➤ **SURYAPRABHA VAaHANA** (7th day Morning)

On the seventh day morning Lord Venkateswara (Malayappa Swamy) as Gayathri Pratipaadya is taken out in procession with Sun God driving the chariot decked with seven horses in Surya Mandala Utsava.

Purusha Sooktha describes Sun as born from the eyes of Lord SriManNaaraayana > "Chaksho! Suryo Ajaayathah"

Sri Vishnu Sahasranama Stothram (sloka # 94) describes Lord Vishnu as...

> "Ravirvirochanah Suryah Savitaa RaviLochana"

the One who is the Sun Himself,
the One who glitters always and makes the Sun shine;
He is light that illumines Sun,

the one who creates the worlds, and
the one who has Sun for his eyes;



Purusha Sooktha describes Sun as born from the eyes of Lord SriManNaaraayana > "Chaksho! Suryo Ajaayathah"

VIROCHANA is one of the attributes of Lord Vishnu;
Rochana means the Light; if Sun is the light,
Savithru naamaka Vishnu is VIROCHANA the lustre in the light
who makes the Sun shine;

Sun is also expressed as Savitha (Savithre Namah) that we come across in Gayathri Manthra.

Savitha one of the several thousand names of Lord Vishnu also means the most sacred among all the elements of sanctity.

> He is Savithrunaamaka Naaraayana.

Dhyeyassada Savithrumandala madhyavarthi
Narayana Sarasijasana Sannivishtah
Keyuuravaan Makarakundalavaan Kireeti
Hari Hiranmaya Vapuhdhruta Sankha Chakrah

Meaning...

He (Lord Vishnu), as the Primordial person giving darshan from the center of Surya (Savithru) Mandala (Sun's Globe), seated on a lotus, with golden bracelets, wearing a crown, shark shaped earrings (Makara Kundala); golden in complexion, holding Shankha and Chakra in his hands.

Above sloka indicates how to pray (anusandhana) Lord Vishnu in the form of Surya Narayana.

In Bhagawadgita (Vibhooti Yoga sloka # 10.21) Lord Sri Krishna says, "aadityaanaamaham vishnujyotirshaam rvianshumaan....."

He is Vishnu among the Dwaadasa Aadityas and the radiant Sun (RAVI) among the luminaries;

SreE VisHnum jagataAm naAdham
JnaAna-vijnaAna-mokshadHam

MahaApaApaHaram deVam
ThAm SuuRyam praNamaAmyaham

My obeisance and salutations to,

Lord Sri MahaVishnu.....

the Supreme God of the Universe,
the giver of wisdom and knowledge,
the one who destroys the sins,
the one whose prerogative is giving Moksha;

Sun is considered as the giver of Health (Arogyam
Bhaskaraddichhett) and

Lord SriManNaaraayana as the giver (one and the only) of
Moksha (Moksham Naaraayanaaddhichhett);

in the form of Surya Narayana for health, peace, prosperity, and
happiness of the humanity and for the divine knowledge
(gnaAna+bHakti+vaIragya).

Lord Venkateswara (Sri ManNaaraayana) as the giver (one and
the only) of Moksha;
(Moksham Naaraayanaaddhichhett);

Lord Sri Rama was born in Surya Vamsa; Ikshvaku dynasty;

There is a Sun temple opposite to Padmasarovara at Tiruchanoor
adjacent to Goddess Padmavathi temple.

According to Padmapuranaanthargatha Venkatchala Mahatmya,
Lord Venkateswara (Srinivaasa) installed the idol of Lord Surya at
this place before commencing His penance during His quest for
Goddess Lakshmidivi;

➤ **CHANDRAPRABHA VAAHANA** (7th day evening)

On the seventh day evening of Tirumala Srivari Brahmotsavam festival; Lord Venkateswara (Malayappa Swamy) is taken out in procession with Moon as the symbol of his vehicle.



Moon is the commander of mind and is a symbol of cool and pleasantness. Chandra stands for promoting the medicinal values among the living beings.

Purusha Sooktha describes Moon as "Chandrama Manaso Jaathaha". Moon is born from the mind Lord Vishnu.

In Bhagawadgita (Vibhooti Yoga sloka # 21) Lord Sri Krishna says,
'Nakshatranam Aham Shashi' – I am the Moon among the Stars.

Both Suryaprabha & Chandraprabha rituals during Brahmotsavam are symbolic significance that Lord Venkateswara (Vishnu) is the cause for day and night;

in other words the Time arising out of Lord Vishnu who is the KaAla Swaroopa and KaAla Niyaamaka the governing Lord of Time.

He is also known as KaAla Purusha the personification of Time and presiding Deity of Time.

In Bhagawadgita (Viswaroopadarshana Yoga) Lord Sri Krishna says, Kaalo~`smi Loka.....He is the KaAla;

Lord Venkateswara (Vishnu) is the great ruler; ordainer; governing lord and the presiding deity of the eternal Time; KaAla Niyaamaka.

He is Sarva NiyaAmaka > Hari Sarvottama;

➤ **RATHOTSAVAM** (8th day Morning)

"ratHostham kesAvam dristvA punarJanma na vidyAte"

On the penultimate day (8th day) of Brahmotsavam festival at Tirumala Kshethra, Lord Sri Venkateshwara is taken out in procession along with his consorts; Sri Devi and Bhoo Devi;

seated on a fully decorated chariot pulled by the devotees chanting Govinda naAma that reverbrates Seshadri hills of Tirumala.



Car or chariot festival known as RatHotsavam proclaims the distinctiveness of Brahmotsavam.

Malayappa Swamy (Lord Venkateshwara) gives darshan to his scores of devotees in a majestic style on this day seated on a highly decorated chariot.

Idols of Daaruka (the charioteer of Lord Sri Krushna) and the four horses' viz. Sugreevam; Shaibyam; Meghapuspham; and Valahakam are placed in front of the decorated idols of Lord and His consorts.

We find lakhs of pilgrims chanting Govinda manthra while they enter the abode of Lord Venkateshwara.

Power of this Govinda manthra is such that; it gives them the required energy to stand in long queues; wait for long hours just to have a glimpse of the presiding Deity of Tirumala.

Not only that, it also gives them the stamina to come on foot trekking 3661 steps and walk 9 km from Tirupathi.

➤ **WHO IS GOVINDA?**

It is one of the popular names of Lord Vishnu;

we come across the divine name Govinda in sloka # 20 of Sri Vishnu Sahasranaama Stothram.

"govindo govidam patih" and also in sloka # 58

Govinda means the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

Lord Sri Krishna is popularly called as Govinda Who is also known as Gopala the protector of cows.

Go means Vedas (knowledge) and Vinda means getting or to obtain or to find.

Govinda means the One Who is the protector of Vedas and who is eulogized by Vedas and who can be obtained by the knowledge of sacred scripts.

Go also means the one who helps us to survive or surmount the earthly existence and reach Supreme realization.

We also find Lord VenkatEswara (Srinivasa) popularly referred to as Govinda.

In Sri Venkatesha Stothram (Brahmanda Purana) Lord Venkateswara is eulogized as....

#Govindo Gopathih Krushnah Kesavo Garudadhvajah (sloka #3)

Achyutha-anantha-#Govindo VishnurVenkatanaayakah (sloka #7)

KrushNaAya VaAsudEvaAya HarAye ParaMaAtmanE |
PranatHa kIEsaNaAshaAya #GoviNdaAya NaMo NamaHa ||

KLESHA means grief/suffering/troubles.... Lord Venkateswara (who is Sri Krishna - who is Govinda) is the one who destroys sufferings of those who surrender to him; who offer him obeisance, salutations with bhakti, humility and reverence;

The name Govinda also figures in Sri Vishnu Naamathraya Japa viz. Achyutaya Namaha, Ananthaaya Namaha and Govindaaya Namaha.

Tirumala Kshethra will be flooded with devotees to witness this grand occasion of RatHotsavam.

Darshan of Lord Venkateswara seated on the chariot is a memorable experience to all devout Hindus. Many pious Hindus consider it as once in a life time opportunity.

> "ratHostham kesAvam dristvA punarJanma na vidyAte"

It is believed and said that those who witness the Lord Kesava seated on the Chariot during RatHotsavam will not be reborn; it is highly meritorious.

Aaakaasaat Patitam Thoyam Yathaa Gachchati Saagaram
Sarva Deva Namaskaaram Kesavam Pratigachchati;

➤ **ASHWA-VAaHANA** (8th day evening)

On the eighth day evening of Tirumala Srivari Brahmotsavam festival, Lord Venkateswara (Malayappa Swamy) is taken out in procession with Ashwa (Horse) as his vehicle; symbolizing the forthcoming Kalki Avathara.



According to legends, Lord Venkateswara used to ride on a horse during hunting of wild animals and Lord VaAyu used to take the form of Horse as a sEva to the Lord.

Lord Vishnu (Venkateswara) assumed the form of Horse head during his avathara as Hayagreeva;

the great protector and savior of Vedas;
the supreme God of knowledge and wisdom.

Hayagreeva also means the one who has an auspicious and beautiful throat (Hayagreeva) from where all the divine knowledge (Vedas) has articulated/have been proclaimed.

➤ **CHAKRA-SNaANA @ SWAMI-PUSHKARINI** (9th day Morning)

On ninth day morning i.e. last day of Tirumala Srivari Brahmastavam, special abhisheka known as Avabhrutha SnaAna is held for the Utsava moorthy of Lord Venkateswara (Malayappa Swamy) and his consorts; Sri Devi and Bhoo Devi in the complex of Lord Varaha Swamy temple on the banks of sacred Swami Pushkarini.



Later the moorthy of Sudarshana Chakra (divine weapon of Lord Vishnu) will be immersed in the holy waters of Swami Pushkarini.

We find gathering of large number of devotees simultaneously taking a dip in Pushkarini waters at that time.

It is believed and said that one will get absolved from sins by taking a dip in Swami Pushkarini simultaneously along with Sudarshana Chakra at this particular moment.



Chakra Snana marks the formal closure of the nine day Tirumala Srivari Brahmotsavam which will be followed by **DwajahAvarohanam** in the evening.

Ninth day of the festival should invariably coincide with Sravana Nakshathra which forms the basis for dating of Brahmotsavam schedule every year.

According to Brahma Purana-anthargatha Sri Venkatachala Mahatmya, Swami Pushkarini at Tirumala Kshethra is a manifestation of the Holy River Saraswathi who did severe penance and got a boon from Lord Vishnu and has positioned there at Tirumala as per directions of the supreme God Sri Hari.

As per the boon, Lord Vishnu accorded Swami Pushkarini the status of Sreshtattva (superiority) among all the Theerthas (Pushkarinis');



According to Brahma Puraana-anthargatha Sri Venkatachala Mahatmya, as per the command given by Lord Vishnu, 3 ½ Crore sacred Theerthas in the entire Bhoomandala will enter Swami Pushkarini at Tirumala Kshethra on the day of Mukkoti DwaAdasi to get themselves purified.

With this anecdote, taking bath in Swami Pushkarini on the day of Mukkoti Dwaadasi during Arunodaya kaala is considered highly meritorious and equivalent to taking bath in all the 3½ Cr sacred theerthas. This day is revered as Sri Swami Pushkarini Theertha Koti in the calendar of Tirumala temple.

According to Brahma Purana-anthargatha Sri Venkatachala Mahatmya there are 66 crore sacred Theerthas on VenkataAdri the sacred abode of Lord Venkateswara. Out of which 1008 are prominent, out of which 108 are considered as JnyaAna pradaayini, out of which 68 are capable of bestowing Bhakti/Vairagya, out of which 7 are Mukti prayni and out of which ONE is highly meritorious ie. SWAMI PUSHKARINI Theertha.

According to Varaha Purana, Dasaratha Maharaja as per the directions of Vasihta Rushi visited Venkatachala Kshethra in his quest for Puthra bhaAgya and performed austerities at the holy Swami Pushkarini Theertha. It is also said that Bhagawanta Sri Ramachandra also visited and took bath in the sacred waters of Swami Pushkarini.

One can imagine the holiness of Swami Pushkarini at Tirumala Kshethra on the banks of which Lord SriniVaasa is delightedly stationed since time immemorial >SwaAmiPusHkaraNitheErey RaMayaA SaHa ModatHey; and a bath in this sacred Theertha is prescribed on a pilgrimage to Tirumala.

Chakra-SnaAna marks the formal closure of Nine day BraHmotsavam festival at Tirumala Kshethra which invariably coincides with Sravana nakshthra (Udaya vyaapini) during KanyaMaasa the day Bhagavantha Lakshmi Venkateswara entered Ananda Nilaya along with Sri Padmavathi DEvi, to mark the occasion the day on which Lord Brahma performed Utsava to Bhagavantha that is being known as BraHmotsava. That day was incidentally Vijaya Dasami.

The lake on the banks of which ParamaATma SrinivaAsa resides that lake is Paavana-Punya Theertha and to reside on the banks of such lake only virtuous (PunyaAtma) will get; [Sanaka Rushi vachana (Padma Puranaantargata Sri Venkatachala Mahatmya - Swami Pushkarini Mahatmya)]

Swami Pushkarini sNaAna, Guruvina-Paada sEva, ekAadasi upavAasa are atyanta durlabha (Varaha Purana)



It is a universal truth that we don't find any other deity or temple as sacred; as famous; as powerful and as popular as Tirumala Kshethra and its presiding deity Lord Venkateswara.

VenkataAdri Samam SthaAnam Brahmande NaAsthi Kinchana
Venkatesa Samo Devo NaBhootho NaBhavishyathi

There is no sacred place which is equivalent to Venkataadri (Tirumala) in this universe;

there is no God who is comparable to Lord Venkateswara neither in the past nor in future going to be.

Glory - Significance - Merits of Lord Venkateswara and VenkataAdri (Tirumala Kshethra) is mentioned in twelve Puranas viz. Padma Purana, Varaha Purana, Garuda Purana, Brahmanda Purana, Brahmottara Purana, Markandeya Purana, Harivamsa, Vamana Purana, Brahma Purana, Aditya Purana, Skanda Purana and Bhavishyottara Purana; collectively compiled as Sri Venkatachala (Venkatesha) Mahatmya;

Where Venkatesa/Venkatachala Mahaatmya is read/heard, there; one will have good longevity; good health; good prosperity and eventually that will lead to salvation.

Kalyaana means marriage/auspicious. When it is the Kalyaana of the Supreme God, the auspiciousness will be in abundance and it will be for the universal welfare and well being of the humanity.

kAlyanaAdbHutHa GaAtraAya KaAmitHartha PradaAyinE
SriMadHvEnkataNaAtHaAya SreEnivaAsayatHe NaMaHa

Above sloka stands as a testimony to the benevolence of Lord Srinivaasa (Venkateswara) who is an epitome of auspiciousness (Kalyaana); the one who bestows wealth and fulfills all the

desires of his devotees who sings his glory; the one who is Anantha Kalyana Guna paripoorna - Hari sarvottama - Lord Sri Hari; Harey Sreenivaasa.

Tirumala SrEvaAri Brahmotsavam Schedule...

Day	Morning	Evening/night
Preceding Day		Senapathi Utsavam Ankuraarpana
<u>First</u>	DwajaArohanam	Golden Tiruchi Utsavam (Evening) Pedda Sesha Vahanam (night)
<u>Second</u>	Chinna Sesha Vahanam	Hamsa Vahanam
<u>Third</u>	Simha Vahanam	Mutyapu-Pandiri Vahanam
<u>Fourth</u>	Kalpavruksha Vahanam	Sarvabhoopala Vahanam
<u>Fifth</u>	Mohini Avataram	Garudotsavam (Garuda Vahanam)
<u>Sixth</u>	Hanumantha Vahanam	Swarna Ratham Vasanthotsavam Gajavahanam
<u>Seventh</u>	Suryaprabha Vahanam	Chandraprabha Vahanam
<u>Eighth</u>	Rathotsavam	Ashwa Vahanam
<u>Ninth</u>	Pallaki-utsavam Chakrasnanam	DwajaAvarohanam



➤ **SRI VENKATESHA STOTHRAM** (BrahmaAnda Puraana)

Sri Venkatesa Stothram an extract from Brahmaanda Purana; as a dialogue between Lord Brahma and Sage Naarada; stands as a testimonial and adds to the glory; origin, significance and merits of Lord Srinivasa (Venkateswara).

Reciting this sacred Stothra on Lord Sri Venkateshwara daily three times is highly meritorious that will ward off the evil effects one is facing in this Kaliyuga.

॥ श्रीवेङ्कटेश स्तोत्रम् ॥ Shri Venkatesha stotram...

ve~NkaTesho vAsudevaH pradyumno.amitavikramaH |
sa~NkarShaNo.aniruddhashcha sheShAdripatireva cha || 1||

janArdanaH padmanAbho ve~NkaTachalavAsanaH |
sR^iShTikartA jagannAtho mAdhavo bhaktavatsalaH || 2||

govindo gopatiH kR^iShNaH keshavo garuDadhvajaH |
varAho vAmanashchaiva nArAyaNa adhokShajaH || 3||

shrIdharaH puNDarIkAkShaH sarvadevastuto hariH |
shrInR^isiMho mahAsiMhaH sUtrAkAraH purAtanaH || 4||

ramAnAtho mahIbhartA bhUdharaH puruShottamaH |

choLaputrapriyaH shAnto brahmAdInAM varapradaH || 5||
shrInidhiH sarvabhUtAnAM bhayakR^idbhayanAshanaH |
shrIrAmo rAmabhadrashcha bhavabandhaikamochakaH || 6||

bhUtAvAso girAvAsaH shrInivAsaH shriyaHpatiH |
achyutAnantagovindo viShNurve~NkaTanAyakaH || 7||

sarvadevaikasharaNaM sarvadevaikadaivatam |
samastadevakavachaM sarvadevashikhAmaNiH || 8||
itIdaM kIrtitaM yasya viShNoramitatejasaH |
trikAle yaH paThennityaM pApaM tasya na vidyate || 9||

rAjadvAre paThedghore sa~NgrAme ripusa~NkaTe |
bhUtasarpapishAchAdibhayaM nAsti kadAchana || 10||

aputro labhate putrAn nirdhano dhanavAn bhavet |
rogArto muchyate rogAd baddho muchyeta bandhanAt || 11||

yadyadiShTatamaM loke tattatprApnotyasaMshayaH |
aishvaryaM rAjasammAnaM bhaktimuktiphalapradam || 12||

viShNorlokaikasopAnaM sarvaduHkhaikanAshanam |
sarvaishvaryapradaM nR^INAM sarvama~NgalakArakam || 13||

mAyAvI paramAnandaM tyaktvA vai~NkuNThamuttamam |
svAmipuShkariNIItIre ramayA saha modate || 14||

kalyANAdbhutagAtrAya kAmitArthapradAyine |
shrImadve~NkaTanAthAya shrInivAsAya te namaH || 15||

ve~NkaTAdrisamaM sthAnaM brahmANDe nAsti ki~nchana |
ve~NkaTeshasamo devo na bhUto na bhaviShyati || 16||

|| iti brahmANDapurANe brahmanAradasaMvAde
shrIve~NkaTeshastotraM sampUrNam ||

➤ ॥ श्रीवेङ्कटेशस्तोत्रम् ॥

वेङ्कटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।
सङ्कर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १॥
जनार्दनः पद्मनाभो वेङ्कटाचलवासनः ।
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २॥
गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३॥
श्रीधरः पुण्डरीकाक्षः सर्वदेवस्तुतो हरिः ।
श्रीनृसिंहो महासिंहः सूत्राकारः पुरातनः ॥ ४॥
रमानाथो महीभर्ता भूधरः पुरुषोत्तमः ।
चोळपुत्रप्रियः शान्तो ब्रह्मादीनां वरप्रदः ॥ ५॥
श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६॥
भूतावासो गिरावासः श्रीनिवासः श्रियःपतिः ।
अच्युतानन्तगोविन्दो विष्णुर्वेङ्कटनायकः ॥ ७॥
सर्वदेवैकशरणं सर्वदेवैकदैवतम् ।
समस्तदेवकवचं सर्वदेवशिखामणिः ॥ ८॥
इतीदं कीर्तितं यस्य विष्णोरमिततेजसः ।
त्रिकाले यः पठेन्नित्यं पापं तस्य न विद्यते ॥ ९॥
राजद्वारे पठेद्धोरे सङ्ग्रामे रिपुसङ्कटे ।
भूतसर्पपिशाचादिभयं नास्ति कदाचन ॥ १०॥
अपुत्रो लभते पुत्रान् निर्धनो धनवान् भवेत् ।
रोगार्तो मुच्यते रोगाद् बद्धो मुच्येत बन्धनात् ॥ ११॥
यद्यदिष्टतमं लोके तत्तत्प्राप्नोत्यसंशयः ।

ऐश्वर्यं राजसम्मानं भक्तिमुक्तिफलप्रदम् ॥ १२॥
 विष्णोर्लोकैकसोपानं सर्वदुःखैकनाशनम् ।
 सर्वैश्वर्यप्रदं नृणां सर्वमङ्गलकारकम् ॥ १३॥
 मायावी परमानन्दं त्यक्त्वा वैङ्कुण्ठमुत्तमम् ।
 स्वामिपुष्करिणीतीरे रमया सह मोदते ॥ १४॥
 कल्याणाद्भुतगात्राय कामितार्थप्रदायिने ।
 श्रीमद्वेङ्कटनाथाय श्रीनिवासाय ते नमः ॥ १५॥
 वेङ्कटाद्रिसमं स्थानं ब्रह्माण्डे नास्ति किञ्चन ।
 वेङ्कटेशसमो देवो न भूतो न भविष्यति ॥ १६॥
 ॥ इति ब्रह्माण्डपुराणे ब्रह्मनारदसंवादे
 श्रीवेङ्कटेशस्तोत्रं सम्पूर्णम् ॥

➤ ॥ ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಮ್ ॥

ವೇಂಕಟೇಶೋ ವಾಸುದೇವಃ ಪ್ರದ್ಯುಮ್ನೋಽಮಿತವಿಕ್ರಮಃ ।
 ಸಂಕರ್ಷಣೋಽನಿರುದ್ಧಶ್ಚ ಶೇಷಾದ್ರಿಪತಿರೇವ ಚ ॥ 1॥
 ಜನಾರ್ದನಃ ಪದ್ಮನಾಭೋ ವೇಂಕಟಾಚಲವಾಸನಃ ।
 ಸೃಷ್ಟಿಕರ್ತಾ ಜಗನ್ನಾಥೋ ಮಾಧವೋ ಭಕ್ತವತ್ಸಲಃ ॥ 2॥
 ಗೋವಿನ್ದೋ ಗೋಪತಿಃ ಕೃಷ್ಣಃ ಕೇಶವೋ ಗರುಡದ್ವಜಃ ।
 ವರಾಹೋ ವಾಮನಶ್ಚೈವ ನಾರಾಯಣ ಅಧೋಕ್ಷಜಃ ॥ 3॥
 ಶ್ರೀಧರಃ ಪುಂಡರೀಕಾಕ್ಷಃ ಸರ್ವದೇವಸ್ತುತೋ ಹರಿಃ ।
 ಶ್ರೀನೃಸಿಂಹೋ ಮಹಾಸಿಂಹಃ ಸೂತ್ರಾಕಾರಃ ಪುರಾತನಃ ॥ 4॥
 ರಮಾನಾಥೋ ಮಹೀಭರ್ತಾ ಭೂಧರಃ ಪುರುಷೋತ್ತಮಃ ।
 ಚೋಳಪುತ್ರಪ್ರಿಯಃ ಶಾನ್ತೋ ಬ್ರಹ್ಮಾದೀನಾಂ ವರಪ್ರದಃ ॥ 5॥
 ಶ್ರೀನಿಧಿಃ ಸರ್ವಭೂತಾನಾಂ ಭಯಕೃದ್ಭಯನಾಶನಃ ।
 ಶ್ರೀರಾಮೋ ರಾಮಭದ್ರಶ್ಚ ಭವಬನ್ಧೈಕಮೋಚಕಃ ॥ 6॥

ಭೂತಾವಾಸೋ ಗಿರಾವಾಸಃ ಶ್ರೀನಿವಾಸಃ ಶ್ರಿಯಃಪತಿಃ |
 ಅಚ್ಯುತಾನಂತಗೋವಿನ್ನೋ ವಿಷ್ಣುವೇಂಕಟನಾಯಕಃ || 7 ||
 ಸರ್ವದೇವೈಕಶರಣಂ ಸರ್ವದೇವೈಕದೈವತಮ್ |
 ಸಮಸ್ತದೇವಕವಚಂ ಸರ್ವದೇವಶಿಖಾಮಣಿಃ || 8 ||
 ಇತೀದಂ ಕೀರ್ತಿತಂ ಯಸ್ಯ ವಿಷ್ಣೋರಮಿತತೇಜಸಃ |
 ತ್ರಿಕಾಲೇ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಪಾಪಂ ತಸ್ಯ ನ ವಿದ್ಯತೇ || 9 ||
 ರಾಜದ್ವಾರೇ ಪಠೇದ್ಭೋರೇ ಸಂಗ್ರಾಮೇ ರಿಪುಸಂಕಟೇ |
 ಭೂತಸರ್ವಪಿಶಾಚಾದಿಭಯಂ ನಾಸ್ತಿ ಕದಾಚನ || 10 ||
 ಅಪುತ್ರೋ ಲಭತೇ ಪುತ್ರಾನ್ ನಿರ್ಧನೋ ಧನವಾನ್ ಭವೇತ್ |
 ರೋಗಾರ್ತೋ ಮುಚ್ಯತೇ ರೋಗಾದ್ ಬದ್ಧೋ ಮುಚ್ಯತ ಬಂಧನಾತ್ || 11 ||
 ಯದ್ಯದಿಷ್ಟತಮಂ ಲೋಕೇ ತತ್ತತ್ಪ್ರಾಪ್ನೋತ್ಯಸಂಶಯಃ |
 ಐಶ್ವರ್ಯಂ ರಾಜಸಮ್ಮಾನಂ ಭಕ್ತಿಮುಕ್ತಿಫಲಪ್ರದಮ್ || 12 ||
 ವಿಷ್ಣೋರ್ಲೋಕೈಕಸೋಪಾನಂ ಸರ್ವದುಃಖೈಕನಾಶನಮ್ |
 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮಂಗಲಕಾರಕಮ್ || 13 ||
 ಮಾಯಾವೀ ಪರಮಾನಂದಂ ತ್ಯಕ್ತ್ವಾ ವೈಂಕುಂಠಮುತ್ತಮಮ್ |
 ಸ್ವಾಮಿಪುಷ್ಕರಿಣೀತೀರೇ ರಮಯಾ ಸಹ ಮೋದತೇ || 14 ||
 ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ |
 ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಾಯ ಶ್ರೀನಿವಾಸಾಯ ತೇ ನಮಃ || 15 ||
 ವೇಂಕಟಾದ್ರಿಸಮಂ ಸ್ಥಾನಂ ಬ್ರಹ್ಮಾಂಡೇ ನಾಸ್ತಿ ಕಿಂಚನ |
 ವೇಂಕಟೇಶಸಮೋ ದೇವೋ ನ ಭೂತೋ ನ ಭವಿಷ್ಯತಿ || 16 ||
 || ಇತಿ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ
 ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಂ ಸಮ್ಪೂರ್ಣಮ್ ||



➤ || శ్రీవేంకటేశస్తోత్రమ్ ||

వేంకటేశో వాసుదేవః ప్రద్యుమ్నోఽమితవిక్రమః ।
 సజ్వర్షణోఽనిరుద్ధశ్చ శేషాద్రిపతిరేవ చ ॥ ౧॥
 జనార్దనః పద్మనాభో వేంకటాచలవాసనః ।
 సృష్టికర్తా జగన్నాథో మాధవో భక్తవత్సలః ॥ ౨॥
 గోవిందో గోపతిః కృష్ణః కేశవో గరుడధ్వజః ।
 వరాహో వామనశ్చైవ నారాయణ అధోక్షజః ॥ ౩॥
 శ్రీధరః పుణ్డరీకాక్షః సర్వదేవస్తుతో హరిః ।
 శ్రీన్యసింహో మహాసింహః సూత్రాకారః పురాతనః ॥ ౪॥
 రమానాథో మహాభర్తా భూధరః పురుషోత్తమః ।
 చోళపుత్రప్రియః శాన్తో బ్రహ్మాదీనాం వరప్రదః ॥ ౫॥
 శ్రీనిధిః సర్వభూతానాం భయకృద్భయనాశనః ।
 శ్రీరామో రామభద్రశ్చ భవబన్ధైకమోచకః ॥ ౬॥
 భూతావాసో గిరావాసః శ్రీనివాసః శ్రియఃపతిః ।
 అచ్యుతానంతగోవిందో విష్ణుర్వేంకటనాయకః ॥ ౭॥

సర్వదేవైకశరణం సర్వదేవైకదైవతమ్ ।
 సమస్తదేవకవచం సర్వదేవశిఖామణిః ॥ ౮॥
 ఇతీదం కీర్తితం యస్య విష్ణోరమితతేజసః ।
 త్రికాలే యః పఠేన్నిత్యం పాపం తస్య న విద్యతే ॥ ౯॥
 రాజద్వారే పఠేద్ధోరే సజ్జామే రిపుసంకటే ।
 భూతసర్వపిశాచాదిభయం నాస్తి కదాచన ॥ ౧౦॥
 అపుత్రో లభతే పుత్రాన్ నిర్ధనో ధనవాన్ భవేత్ ।
 రోగార్తో ముచ్యతే రోగాద్ బద్ధో ముచ్యేత బంధనాత్ ॥ ౧౧॥
 యద్యదిష్టతమం లోకే తత్తత్ప్రాప్నోత్యసంశయః ।
 ఐశ్వర్యం రాజసమ్మానం భక్తిముక్తిఫలప్రదమ్ ॥ ౧౨॥
 విష్ణోర్లోకైకసోపానం సర్వదుఃఖైకనాశనమ్ ।
 సర్వైశ్వర్యప్రదం నృణాం సర్వమజ్గలకారకమ్ ॥ ౧౩॥
 మాయావీ పరమానందం త్యక్త్వా వైజ్ఞాన్యముత్తమమ్ ।
 స్వామిపుష్కరిణీతీరే రమయా సహ మోదతే ॥ ౧౪॥
 కల్యాణాద్భుతగాత్రాయ కామితార్థప్రదాయినే ।
 శ్రీమద్వేంకటనాథాయ శ్రీనివాసాయ తే నమః ॥ ౧౫॥
 వేంకటాద్రిసమం స్థానం బ్రహ్మాణ్డే నాస్తి కించన ।
 వేంకటేశసమో దేవో న భూతో న భవిష్యతి ॥ ౧౬॥
 ॥ ఇతి బ్రహ్మాణ్డపురాణే బ్రహ్మనారదసంవాదే
 శ్రీవేంకటేశస్తోత్రం సంపూర్ణమ్ ॥



Sri KrushnaArpanamasthu
nAhaM karta hariH karta

Hari SARvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate

- Composed/Compiled & published by **nirikhi krishna bhagavan**
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Govinda hariH Govinda GokulaNandana GovindaA



Sri Padmavathi **Srinivasa Kalyana**

(Commentary...)



*KalyaanaAdbhuthagaAtraaya KaAmithaarthapradaayiney
SreEmadhVenkatanaathaaya Sriinivaasaayatthe Namaha*

Hari Sarvottama – VaAyu Jeevottama
Sri GuruRaajo Vijayate
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25.10.2020

Hari Sarvottama - Vaayu Jeevottama - Sri GuruRaajo Vijayate

With Sri GuruRaAyara anugraha/prerana during Vaisakha maasa, & Aaswayuja maasa coinciding with Vaisakha Sukla Dasami & SharanNavarathri, had an opportunity to write yatha-shakti /yatha-yogyata/yatha-prerana on the topic...

➤ **Sri Padmavathi Srinivasa Kalyana...**

(Niceties with commentary & illustrations - for novice understanding)

Relevant posts have been shared in my Timeline/Page as well in some of the groups. Here is a compilation/consolidation of the same in a PDF format (freely downloadable) for easy reference along with Sri Venkatesha Stothra. Though not elaborate I am sure the contents mostly in a commentary format would be useful for novice understanding on the glory of Lord Srinivasa and Hari Sarvottamatva.

BhaktiBhaktiSupasena baddHasAtpadapAnkaJam !
sAnakaAdidHyangAmyaM SreEnivaAsam bHaje~nisAM !!
(AadityaPuranaAntargatha Sri Venkatachala Mahatmya)

O' Lord VenkatEswara!

Your lotus feet are always tied down with the so called thread of deep devotion (bHakti) of the devotees; in the universe if one gets tied down with a thread one will only experience grief; but, if one is tied down with devotion to you one will experience nothing but eternal bliss. You are comprehensible to the meditative minds of sages like Sanaka and others. O' such a Supreme God SreEnivaAsa I always pray to you 🙏🙏🙏

**VenkataAdri Samam SthaAnam Brahmande NaAsthi Kinchana
Venkatesa Samo Devo NaBhootho NaBhavishyathi**

Sri GuruRaajo Vijayate - Hari SarVottAma - VaAyu JeEvottama

Sri Padmavathi Srinivasa Kalyana

(Niceties with commentary & illustrations)



KalyaanaAdbhuthagaAtraaya KaAmithaarthapradaayiney
SreEmadhVenkatanaathaaya SriinivaasaayathE Namaha

➤ **Preamble...**

At the end of Dwapara Yuga after Sri KrishnaAvathara when eminent Sages were performing Yajna; Sage NaArada comes there and asks them,

- > to whom they are offering the Yajna-phala (bhokta)?
- > whom they are propitiating?
- > for which the sages had no answer.

On the advice of Sage NaArada, all the sages request and authorizes Sage Brugu Maharshi to go round the Universe to find out the fittest God who is also possessed with saattvik qualities for worshiping and offering the fruits of sacred rituals.

In the process, Sage Brugu visits Brahma Loka and Kailasa and finds that they are not competent for receiving the Yajna-phala since they have Rajo and Tamo qualities.

Finally, the sage visits Vaikunta the abode of Lord Vishnu who was with his consort Goddess Lakshmi Devi. He (Lord Vishnu) did not notice (delusion) the Sage's visit.

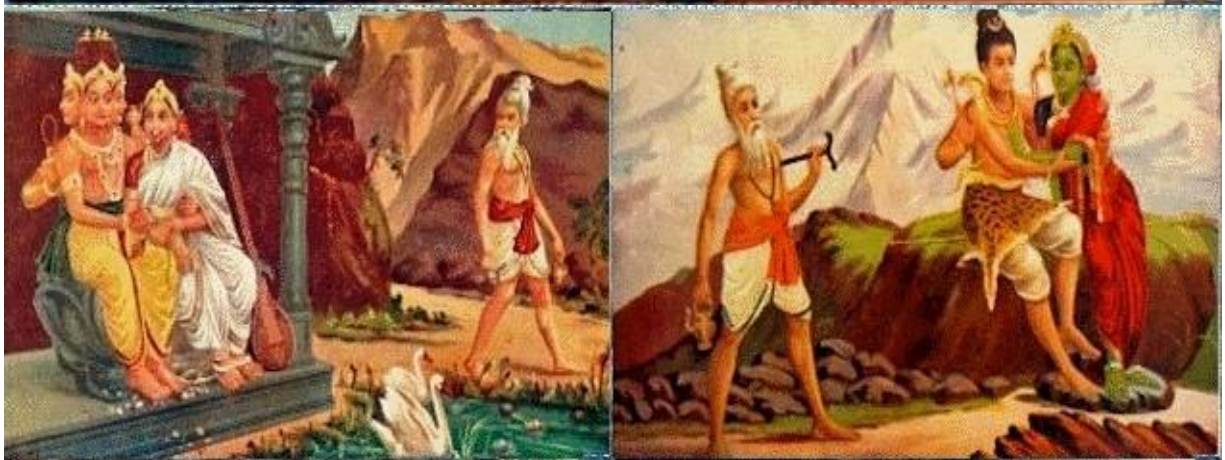
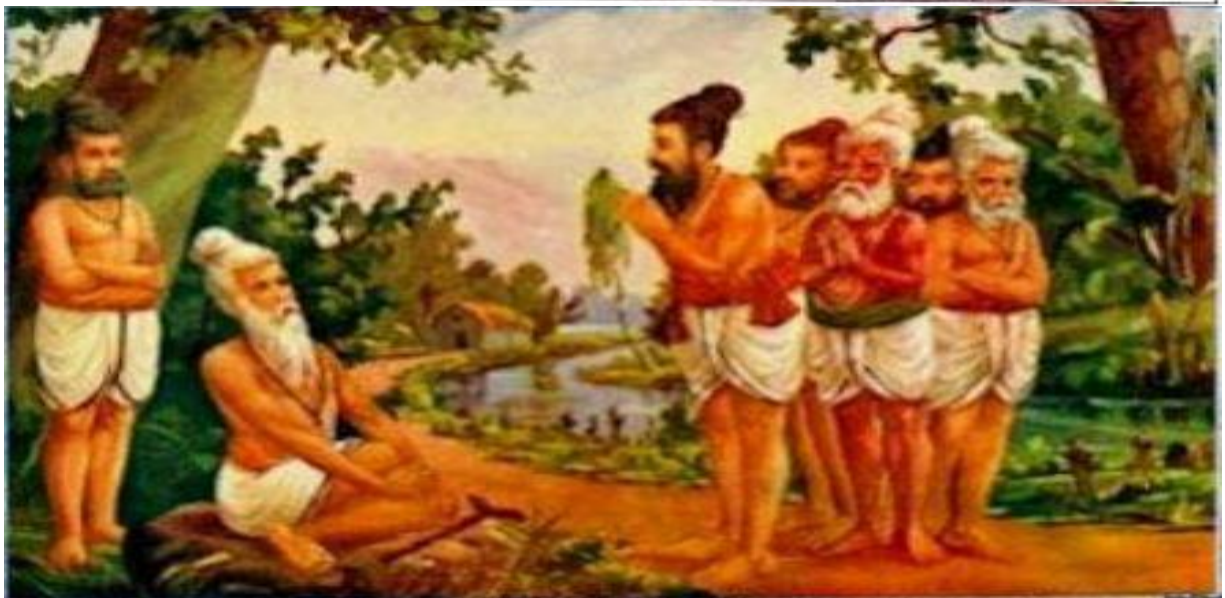
In his fit of anger (for Lord Vishnu having not noticed him) Sage Brugu kicks Lord Vishnu on His chest with his (Brugu) leg.

Being utmost saattvik in nature (Saantaakaaram - personification of peace and patience), Lord Vishnu did not get angry or offended with this incident; instead showed His saattvik gesture with the sage for having not noticed his visit.

Lord Vishnu is "KshAma Samudra > Bhakta Vatsala > BhaktaAparaadha saHishnu"

Having realized and pleased with the gesture of the Lord, sage Brugu apologizes to Lord Vishnu; declares Him as the Supreme God (Hari Sarvottama) and the fittest person to receive the fruits of (Yagna phala) sacred rituals.

In the process, Goddess Lakshmi whose abode is always Lord Vishnu's (Hridaya) chest deemed to have also received the punch. She becomes angry and furious with Lord Vishnu for His gesture (delusion) towards the sage and after having a brief wrangle (delusion) leaves Vaikunta and reaches Kariveerapuram (present Kolhapur).





Very much upset with the incident and unable to bear the detachment (delusion) with Goddess Lakshmi, Lord Vishnu begins vigorous search for Her and in the process comes down to Bhooloka.

During the course of His search (delusion) for Goddess Lakshmi Devi, Lord Vishnu reaches VenkataAdri (Tirumala) and start dwelling there initially in an Anthill under the shade of Tinthrini Vruksha on the banks of Swami Pushkarini.

→Notes...

- What was Lord's objective behind the divine marriage (Padmavathi-Srinivasa Kalyana)?

Main objectives of Lord Vishnu behind this marriage were; (a reference in Bhavishyottara Purana);

To fulfill the commitment made during Sri RaamaAvathara to marry Vedavathi;

To fulfill the commitment made during Sri KrishnaAvathara to His foster mother Yashoda Devi to witness His marriage;

Last but not the least and the most important;

- Loka Kalyaanaartham;
- to protect Dharma;
- for the welfare and well-being of the world;
- to protect His devotees during Kaliyuga from the evils of Kali;

Narada Muni's sankalpa/mission in meeting the Sages/asking for Yagna Bhokta - Brugu Rushi's expedition testing Trimurthis was only to re-establish Hari Sarvottamatva;

Whether it is Yagna/Homa or any other sacred activity/prayer... ultimate anusandhana should always be Lord Vishnu the Hari sArvottama.

Lord Vishnu is...

Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah
Yagyanantakrud yagyaguhyam...

(Sri Vishnu Sahasranama Stothram – sloka # 105)

Lord Vishnu is the protector and supporter of all Yagnas;

He is the one who is the creator of the sacrifice and the custom of Yagna;

He is the very purpose and objective of every Yagna;

He is the protector the one who enjoys and consumes everything offered in the Yagna;

He is contributory factor and the one to whom Yagna is the approach; the one who is the fruit of the Yagna;

He is the secret and undercurrent of all Yagna;

In this episode MahaLakshmi is only acting as per the prerana and directions of Her Lord Bhagavantha Vishnu and became a platform for the Supreme God to take Avathara as Venkateswara/Srinivasa.

LAKSHMI-NARAYANA the Supreme God & Goddess are inseparable. They always live together; where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

The Divine couple are inseparable. They are not separated even when they manifest as avatara's. This is explained in the Sri Vishnu Purana as follows...

RaAghavatway-abavat Sita, Rukmini Krishna janmani !
Anyeshu chavatareshu Vishno-resha-yanapayinee !!

Devatvey Deva-deheyam, Manushyatvey cha manushee !
Vishnor dehanu-roopam vai karothe yesha-yatmani tanum!!

(Vishnu Purana, 1-9-144 &145)

Goddess Lakshmi is forever united with Lord Vishnu. When He is Rama, She is Sita, when He is Krishna, she is Rukmini; when He is Varaha She is Bhoo-Devi; when the Lord is Srinivasa, She is Padmavathi Devi (AlameluManga at Tiruchanoor) so on & so forth.

Goddess Lakshmi takes a suitable form as per Lord's directions/will and adjusts herself according to the embodiments of Lord Vishnu. She (Goddess Lakshmi) cannot be without Lord Vishnu even for a fraction of a second.

Lord Vishnu (Srinivasa) is eulogized as "Srivatsavaksha – Srivaasa – Sripathi" the one who bears an auspicious mole (emblem) on his Chest (Srivatsavaksha). This auspicious mole is none other than Goddess Lakshmi. He is the one who is the abode for Goddess Lakshmi (Srivaasa) who eternally lives (nithya-anapaayani) with Her Lord Sripathi.

During the course of His search for Goddess Lakshmi Devi, Lord Vishnu (Srinivasa) reaches Venkatachala (Tirumala Hills) and initially dwells in an anthill under the shade of a Tamarind Tree (Tinthrini Vruksha) in a meditative posture;

To continue the mission of Lord Vishnu and knowing the status of the Supreme God, Goddess Lakshmi Devi arranges Lord Brahma and Lord Shiva (in the guise of a Cow & Calf) for serving Lord Vishnu by selling them (cow & calf) to the local Chola King.

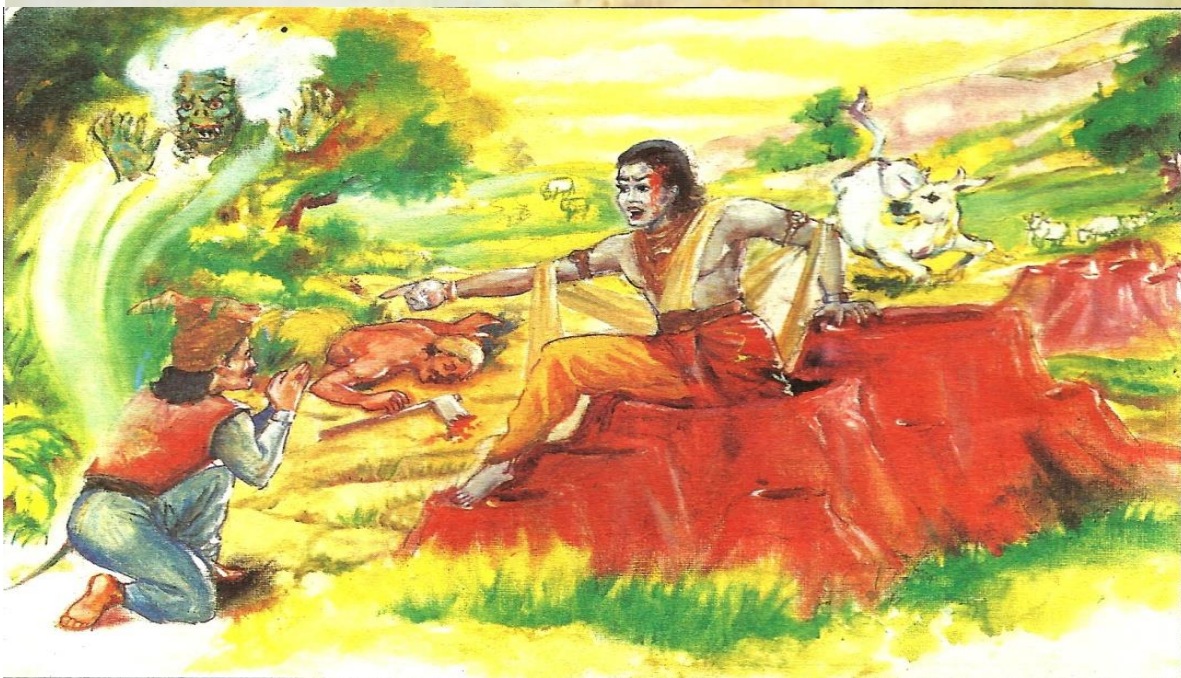
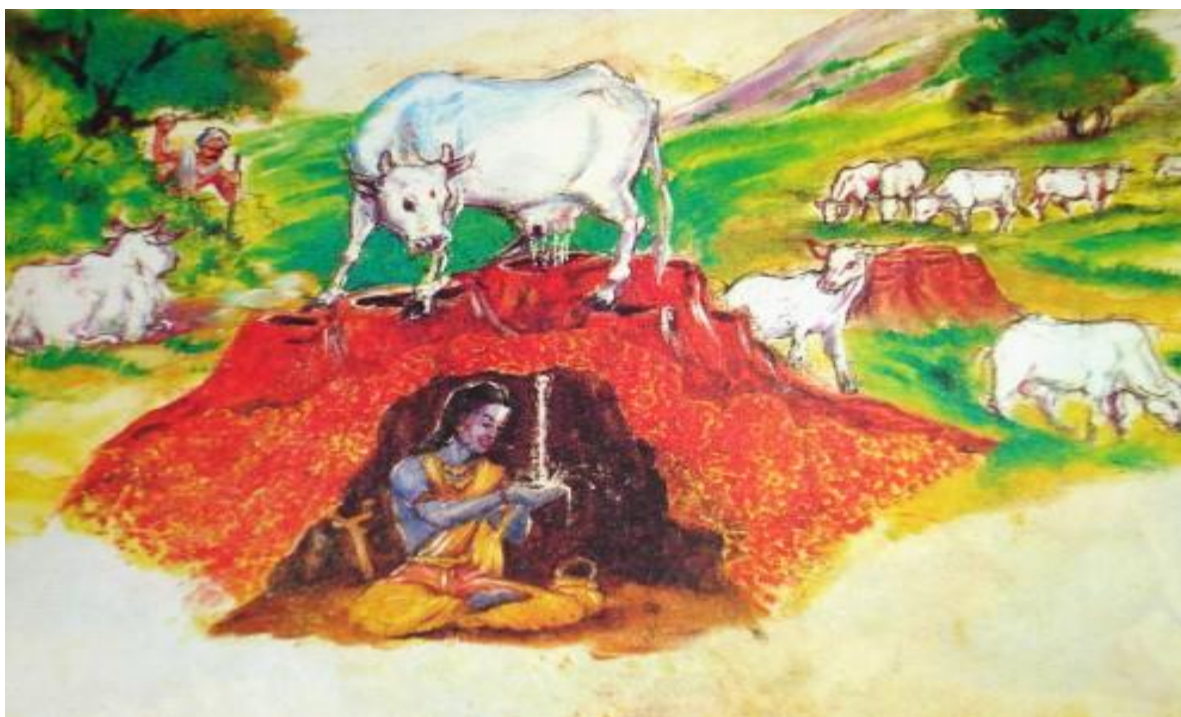
On one of the occasions (during the course of cow serving the Lord with her milk), Lord Srinivasa (Vishnu) gets hurt (delusion) receiving a blow on His forehead from the axe of a cow-herder while trying to save the Cow from getting hit.

When the cow-herder saw the Lord bleed, he fell down and died of shock.

While trying to investigate the King stood wondering as to how it had happened, Lord Vishnu rose from the anthill and cursed the King to become an Asura.

Later on, Lord Vishnu (Srinivasa) comes across Lord Varaha, who makes arrangement for His (Srinivasa) stay on Venkatachala, Lord Varaha also introduces and arranges Vakula Devi to serve Srinivasa;





> Notes...

It is said that > Tinthrini Vruksha (sacred Tamarind Tree) and the Anthill were Lord BramHa srushti having Amsa of Dasaratha Maharaja/Vasudeva (Tinthrini Vruksha) and Kousalya Devi/Devaki

MaAta (Anthill); It may kindly be noted that they were Parents of Lord Sri Rama and Sri Krishna in Lord Vishnu Avataras;

In this episode of Padmavathi-Srinivasa Kalyana we come across two Vishnu roopas (Varaharoopi Vishnu & SrinivasaRoopi Vishnu) meeting each other.

Similar such instances we across in Sri RamaAvathara (Sri Rama-ParashuRama) - Sri KrishnaAvathara (Sri Krishna - Sri VedaVyasa - ParashuRama);

This is chamatkaara and Leela of Bhagavantha. Both are same; there is no difference in Moola roopa (Vishnu) or Avathara roopa of Bhagavantha. It is only a delusion on ignorant.

Lord Srinivasa obtains 100 ft land from Lord Varaha for his stay and in turn agrees for first darshana/naivedya to Lord Varaha.

"Varaaho Vaamanaschaiva Naaraayana Adhokshajah..."; - Sri Venkatesha Stothram (Brahmanda Purana) eulogizes Lord Venkateswara as Varaha...





- Why did Lord curse the King for the mistake committed by the cow-herder?

Subhashita says...

राजा राष्ट्रकृतं पापं राज्ञाम्प; पापं पुरोहितः ।
भर्ता च स्त्रीकृतं पापं शिष्यपापं गुरुःतथा ॥

If a country (praja) goes in a wrong way/does a sin then the king should be held responsible.

If king commits a sin then his advisors/ministers should be held responsible.

If a woman does a wrong thing then her husband should be held responsible and

if a student ('shishya') commits a sin then his teacher ('guru') should be held responsible.

Later on when the King apologized; Bhakta Vatsala, Parama Dayalu - KshamaSamudra, BhaktaAparadha SaHishnu Lord Srinivasa gave relief (from the curse) to the King for period of six ghatis whenever Lord is adorned with the crown (kireeta);

Around that time of Lord Srinivasa's manifestation on VenkataAdri hills and His stay in a Valmeeka under the shade of a Thinthrini Vruksha for 10000 years and subsequent developments, a King by name AakaasaRaaja was ruling Thondamandalam. He was performing Yagna for progeny and as a part of it was ploughing the land during the course of which he found a female child in the midst of Lotus flowers and named her as Padmavathi.

In one of His outings, He (Lord Srinivasa) happened to see the Princess of that place Padmavathi Devi daughter of Aakaasaraja and falls in love with her and intend to marry her.

Incidentally Padmavathi Devi also fell in love with Srinivasa and was determined to marry Him.

Lord Srinivasa reveals His identity to Vakula Devai and tells that He was none other than Lord Sri Krishna during Dwapara Yuga and also reveals that She (Vakkula Devi) was Yashoda maAta.

After initial hurdles and intervention by Lord Srinivasa Himself [(in the form of fortune teller - Koravanji)] and Vakula Devi;

Aakaasa Raaja gets convinced that Srinivasa is none other than Hari Sarvottama Lord Sri Hari and decides to get his daughter (foster) Padmavathi Devi married with Him.

In consultation with the Divine preceptor Bruhaspathi, Akaasaraaja fixes the marriage muhurtha;

drafts a formal letter of invitation to Lord Srinivasa to marry his daughter Padmavathi Devi and

entrust Sage Sukha Mahamuni (SukhaAachaarya) the job of delivering the letter to Lord Srinivasa; {Sukha Muni is son of Lord & Sage Sri VedaVyasaru}; who in turn promptly delivers the letter with all humility to Lord Srinivasa.

On the other side, having agreed for the marriage and having received the invitation from Akaasaraaja,

Lord Srinivasa summons Brahmaadi Devathas for making arrangements for His marriage.







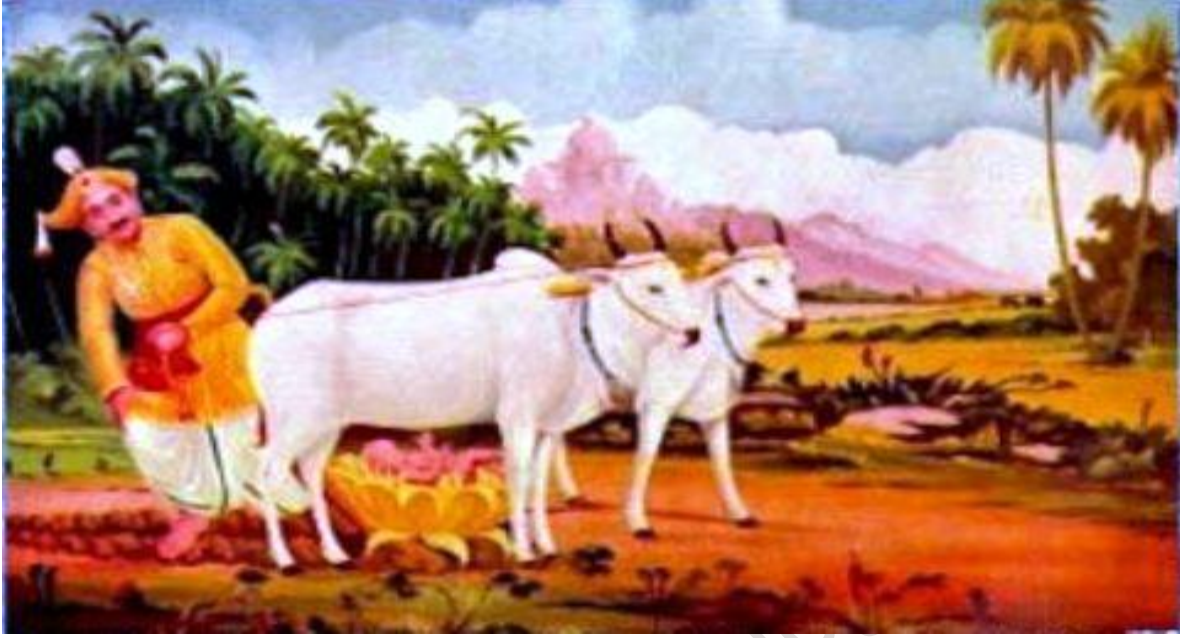
→Notes...

Glory - Significance - Merits/Leela of Lord Venkateswara and VenkataAdri (Tirumala Kshethra) is mentioned in twelve Puranas viz. Padma Purana, Varaha Purana, Garuda Purana, Brahmanda Purana, Brahmottara Purana, Markandeya Purana, Harivamsa, Vamana Purana, Brahma Purana, Aditya Purana, Skanda Purana and Bhavishyottara Purana; collectively compiled as Sri Venkatachala (Venkatesha) Mahatmya;

- **Who is Padmavathi Devi?**

In the episode of Sri Padmavathi Srinivasa Kalyana; Padmavathi Devi is the foster daughter of King Aakaasaraja and Dharani Devi.

Royal Couple had no children and Padmavathi Devi was found on a Lotus flower while ploughing the (Yajna) sacrificial ground.



Since she was found among the Lotus (Padma) petals she was named as Padmavathi.

In her previous birth (Tretha Yuga), Padmavathi Devi was none other than Vedavathi {an incarnation (amsha) of Goddess Lakshmi Devi} the brain child (mind born) of sage Kusadhwaja.

Vedavathi had strong desire to marry Lord Vishnu; did lot of penance also to marry Him. But, before her desire could get fulfilled she (Vedavathi) had to go in to the captivity of Raavanaasura as Maaya Seeta (SeetaAkruti) in lieu of Goddess Seetha Devi as per the Divine trick played on Raavanaasura in the episode of Seethapaharana in the epic Raamaayana.

The one who was in Ravana's captive was not original Seeta Devi the consort of Lord Sri Rama; it was SeetaAkruthi (Vedavathi);

Agni-pareeksha was not to Seeta Devi as people generally believe; the act was only to get back original Seeta Devi who was in Kailasa during that period in exchange of Vedavathi.

After Goddess Sita Devi was reclaimed, Lord Sri Rama was requested to marry Vedavathi so also to fulfill her (Vedavathi's) desire to marry Lord Vishnu.

Since Lord Vishnu in His incarnation as Sri Rama was committed to only one wife (eka-pathni vratha) He (Lord Sri Rama) refused the proposal.

However, Lord Sri Raama promised to fulfill her desire in Kaliyuga in His (Vishnu) avathara as Srinivasa when Vedavathi would take birth as Padmavathi daughter of Aakaasaraaja.

This is one of the purposes (objective) of Lord's manifestation in Kaliyuga for the fulfillment of the promise He made to marry Vedavathi.





- Where is the Temple of Padmavathi Devi?

In memory of the divine marriage (Padmavathi-Srinivasa Kalyana); Aakaasaraja constructed two separate temples in the same complex at Narayanavanam (33 km from Tirupathi near Puttur on the way to Chennai) for Goddess Padmavathi and Lord Srinivasa and installed their idols.

Evidencing the marriage of Padmavathi Devi, a hand mill (grinding stone) said to have been used at the time of the divine marriage is still present in front of Sri Padmavathi Temple.

Lord Srinivasa called here as Kalyaana Venkateswara Swamy gives darshan in the attire of a bride groom.

This is the only place where Goddess Padmavathi Devi (Vedavathi) has a temple exclusively.



- Who is the Goddess at Tiruchanoor Temple?

The Goddess at Tiruchanoor is saAkshaAtt (per-se) Goddess Sri Maha-Lakshmi. She is also referred to as Padmavathi; hence, the confusion. Padma is one of the names of Goddess Lakshmi Devi.

[ಶ್ರೀ - ಪದ್ಮಾ - ಕಮಲಾ - ಮುಕುಂದ ಮಹಿಷೀ - ಲಕ್ಷ್ಮೀ - ತ್ರಿಲೋಕೇಶ್ವರೀ - ಮಾ -
ಕ್ಷೀರಾಭಿಸುತೆ - ಅರವಿಂದ ಜನನೀ - ವಿದ್ಯಾ - ಸರೋಜಾತ್ಮಿಕಾ - ಸರ್ವಾಭೀಷ್ಟ ಫಲಪ್ರದಾ ;

SreE - PadmaA - KamalaA - Mukundamahishii - Lakshmii -
Trilokeswarii - MaA - Ksheerabdhisuta - Aravindajananii - VidyaA
- SarojaatmikaA SarvaAbheeshta phalapradaA]

There is a legend from Padma Purana that refers to the origin of Goddess Padmavathi (Lakshmi Devi).

Goddess has emerged out from the sacrificial pond called Padmasarovara (lake of lotus flowers) as a result of penance performed by Lord Srinivasa (Vishnu);

Since she has emerged out in the midst of Lotus (Padma) she is called as Padmavathi.



As per scripts Goddess Lakshmi came out of Padmasarovara on Friday, the fifth lunar day (Panchami thithi) of the bright fortnight in the lunar month Karthika maasam in the constellation of Uttarashada.

To commemorate this event that marks the preamble, even today special annual celebrations (Brahmostavam) are held for Goddess Padmavathi Devi (Lakshmi Devi) at Tiruchanoor every year during Karthika/Maargasira maasa coinciding with Panchami thithi/Uttaraashaada.

One can see this Padmasarovara even today at Tiruchanoor (about 5 km from Tirupathi) where Goddess Lakshmi Devi is worshiped in Archaroopa as Padmavathi who is also known as AlaMeluManga. Hence, this place is also called as Alamelu Mangapuram.

Padmasarovara @ Tiruchanoor is creation of Lord Srinivasa (Venkateswara) - [Padmapuranaantargata Sri Venkatachala Mahatmya]

- Who is Vakula Devi?

Vakula Devi under whose nursing and care (delusion) Lord Srinivasa was residing on Tirumala Hills before His marriage with Goddess Padmavathi Devi was none other than Yasoda Maata (foster mother of Lord Sri Krishna) in Dwapara Yuga.

Yasoda Maata had no opportunity to perform or witness even a single marriage of Lord Sri Krishna which she very much desired to.



In order to fulfill her desire, Lord Sri Krishna had given her a boon that, in His (Lord Vishnu) Kaliyuga Avathara as Srinivaasa,

His marriage would get performed with her (Yasoda Maata/Vakula Devi) involvement and contribution.

Accordingly she (Yasoda Maata/Vakula Devi) also mediated for the marriage of Lord Srinivasa and Goddess Padmavathi that was performed in her presence.



There is an exclusive temple for Vakulamata built about 300 years ago on a rocky hill in Perurbanda village about 10 km from Tirumala. This temple was constructed in such a way that it faces the Seven Hills, where her son (Lord Srinivasa) resides.

Vakula Devi in her previous birth (prior to Yashoda) was wife of Drona naamaka Vasu (one of the Ashta Vasus) who was born as Nanda Gopa foster father of Lord Sri Krishna;

- **Who is AakaasaRaaja?**

Aakasaraaja (son of Sudharma) was a Chola king ruling a kingdom called Thondamandalam with Narayanapuram (present Narayanavanam) as its capital. He belongs to the Lunar Dynasty (Chandra Vamsa).

In his previous birth Aakaasaraaja was a Brahmin by name Madhava. His younger brother was Thondamanu Chakravarthi who went on to become a great devotee of Lord Sri Venkateswara.

Akaasaraaja had no children and Goddess Padmavathi was found to him in a Lotus while ploughing the field after performing Yajna. Therefore Goddess Padmavathi is his foster daughter and as such Aakaasaraaja is father-in-law of Lord Srinivasa.

- **Koravanji...**

Koravanji is a Kannada word for a tribal woman fortune teller which is known as Yerukata in Telugu. Lord Srinivasa took a vilakshana roopa of Koravanji while going to Narayanapuram for promoting His marriage with Padmavathi dEvi.



In His Koravanji avathara, Lord Srinivasa was adorned with a visishta roopa (Maayaavii - Kaamaroopadhaari) made Lord BramHa as seven months old child by tying him to his back, made Rudra as magic wand (Kaigola); basket carried symbolizing Bramhanda as He is JagadaAdhaAra. In the attire of Koravanji Lord Srinivasa meets Dharani Devi (wife of Aakaasa Raaja) before Vakula Devi meets her and foretells about the love relationship between Padmavathi Devi and Srinivasa and also reveals the identity of Srinivasa as Lord Sri Krishna.

> **VaAyu VaAhana**... while going for hunting wild animals (in the episode of Lord Srinivasa meeting Padmavathi Devi) Lord VaAyu became his Vaahana (vehicle) in the form of a Horse.

Aakaasa Raaja gets convinced that Srinivasa is none other than Hari Sarvottama Lord Sri Hari and decides to get his daughter (foster) Padmavathi Devi married with Him.

In consultation with the Divine preceptor Bruhaspathi, Akaasaraaja fixes the marriage muhurtha;

drafts a formal letter of invitation to Lord Srinivasa to marry his daughter Padmavathi Devi and

entrust Sage Sukha Mahamuni (SukhaAachaarya) the job of delivering the letter to Lord Srinivasa; {Sukha Muni is son of Lord & Sage Sri VedaVyasaru};

who in turn promptly delivers the letter with all humility to Lord Srinivasa.

On the other side, having agreed for the marriage and having received the invitation from Akaasaraaja,

Lord Srinivasa summons Brahmaadi Devathas through Garuda/Sesha for making arrangements for His marriage who immediately arrives along with Sages/devotees.

While marriage arrangements were going on, Lord Srinivasa felt the need (delusion) for resource mobilization for his marriage expenses as per Bhavishyottara Purana.

On the suggestion given by Lord Shiva (Rudra); Lord Srinivasa decides to incur a debt borrowing money from Kubera the divine cashier.

With all humility Kubera arranges for funds to the tune of 14 lakhs Nishkamas (currency) having the symbol of Lord Sri Rama and in turn Lord Srinivasa executes a promissory note (agreement) in His own hand as per Yuga Dharma repayable with interest at the end of Kaliyuga.

Witnesses for the debt were, Lord Brahma; Lord Shiva and the sacred Tree Aswatta Vruksha.

Later on, arrangements for the divine marriage took full pace.

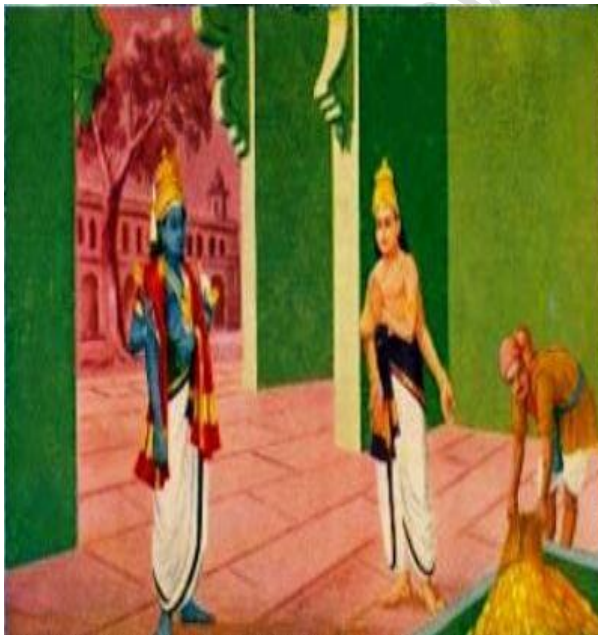
Goddess Lakshmi Devi was summoned for the marriage sending Lord Surya as His (Lord Srinivasa's) emissary.

Lord Srinivasa entrusts marriage responsibilities to Devatas...

After performing marriage related preamble ceremonies and after worshiping Shamee Vruksha as His Kula-devatha and hosting sumptuous feast to all the invitees (after offering naivedya to Lord Narasimha);

Lord Srinivasa sets his journey to Narayanapuram for the marriage along with Goddess Lakshmi Devi and Brahmaadi Devathas.

> On the way Lord Srinivasa visits Sukhamuni aashrama at Padmatheertha and accepts his aAthithya.



→Notes...

For a person who is "Srivatsavaksha – Srivaasa – Sripathi" the one who bears an auspicious mole (emblem) on his Chest (Srivatsavaksha). This auspicious mole is none other than Goddess Lakshmi.

the one who is the abode for Goddess Lakshmi (Srivaasa) who eternally lives with Her Lord Sripathi. They are Lakshmi Naaraayana.

they always live together, they are inseparable. Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

Then, where is the question of dearth of resources? It is only a delusion.

Lord Venkateswara is SRINIDHI - the one who is a treasure of wealth; He is the bestower of Aiswarya;

Through Devendra, Viswakarma was entrusted with building infrastructure like Kalyana Mantapa, Guest house etc... for smooth conduct of marriage at both the places;

- Lord Rudra was entrusted with honouring of the invitees
- Lord Shanmukha/Manmatha were entrusted with inviting/receiving the guests;
- Agni was entrusted with catering/preparations;
- Varuna with water arrangements;
- Yama-Dharmaraja with law & order;
- Lord VaAyu entrusted with distribution of Sugandha dravya;

- Kubera was entrusted with arrangement of gifts & presentations to the guests;
- Chandra with lighting arrangements;
- VasuDevatas with maintainence of utensils;
- Navagrahas for making leafy arrangements etc...



On the way to Narayanapurama, SukhaAchaarya (SukhaMuni) invites Lord Srinivasa along with his parivaara to visit his aAshrama at Padma Theertha and accept his aAthithya. But, Lord BramHa suggests to Lord Srinivasa that, since the battalion is very big, it may consume lot of time causing delay for the marriage venue. Hence, suggests that only Lord Srinivasa can visit SukhaMuni aAshrama and accept his aAthithya.

Lord BramHa's sankalpa is that, Lord Srinivasa is none other than the Supreme God > Hari Sarvottama > Lord Vishnu who is Eko-Vishnu; if he alone takes aAthithya and eats entire beings in the Universe will get satisfaction.

eko vishhNur-mahadbhuutaM
pRithag-bhuutaanyanekashaH!
Trii.nlokaan-vyaapya bhuutaatmaa
bhu.nkte vishvabhug-avyayaH!!

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non living things etc. has emanated from NaAraayana the Supreme God;

> He is "AnNam-AnNaAda eva cha"

AnNam...

Annam is the vital/basic sustenance and characteristic of mortal life. All beings are born out of Lord Vishnu who is creator of the Universe. As such He (Lord Vishnu) becomes the vital life force (AnNam). He is the giver (one who grants) of food and sustaining power for all beings.

AnNaadah...

He (Lord Vishnu) is not only the giver of food but also the one who consumes the food as well as swallows (Vishvabhug) the entire beings (whole world) at the time of annihilation (Maha Pralaya) as His food.

Hence, Lord Vishnu is adored as "AnNam-AnNaAda Eva Cha"

How fortunate/punyavantha is SukhaMuni who not only acted as a messenger to Lord Srinivasa conveying the acceptance to Padmavathi Parinaya from AakaasaRaaja but also had the fortune of giving aAthithya to none other than the Supreme God Srinivasa.

It may kindly be noted that SukhaMahamuni performed severe penance on the banks of Padma Sarovara under trying circumstances for getting darshan of Lord Vishnu (Srinivasa);



✚ Vaisakha Suddha Dasami...

After accepting aAthithya of SukhaAchaarya at Padma Theertha the contingent of Lord Srinivasa reaches the marriage venue,

Aakaasaraaja receives the Supreme God Srinivasa and his convoy with full honours and took Him in procession mounted on an elephant.

> Venue for the marriage...

There is a general saying that 'Marriages are made in Heaven'. When such is the case, the place where the Divine marriage of

the Supreme God Srinivasa took place must be a Superior Heaven.

The divine event took place at NARAYANAPURAM (currently called NARAYANAVANAM) capital of Aakasaraaja; which is about 33 km from Tirupathi on the way to Chennai near Puttuur.

> ALMANAC (Panchanga) for the Marriage Day...

As per scripts the divine marriage called Padmavathi Srinivasa Kalyaana took place in....

- 28th Kaliyuga (current),
- Vilambinaama Samvatsara,
- Uttaraayana, Vasantha Ruthu,
- Vaisakha Maasa,
- Sukla paksha (bright fortnight),
- Dasami Thithi (10th lunar day);
- Bhargava Vaasara (Friday)

At the stipulated time (muhurtha) the divine marriage of Goddess Padmavathi and Lord Srinivasa took place in a grand manner in the august presence of Goddess Lakshmi Devi, Lord Brahma, Lord Shiva, all other Deities, Sages and other divine personalities including Vakuladevi (Yashodamaata) with the marriage ceremony duly conducted by Devaguru BruhaspathyaAchaarya and Sage Vasishta.

> PRAVARA (Lineage)....

Lord Srinivasa...

Gothra: Vaisishta;
Great Grandson of: Yayati;
Grandson of: Soorasena;
Son of: Vasudeva;
Birth Star: Sravana Nakshathra;

Goddess Padmavathi Devi...

Gothra: Athri;
Great Granddaughter of: Suveera;
Granddaughter of: Sudharma;
Daughter of: Akaasaraaja;
Birth star: Mrigasira;

During KanyaaDaana, AakaasaRaaja presented to Lord Srinivasa One Crore Gold coins (Suvarna); 100 Tholas worth Kireeta (Crown) and other valuable ornaments studded with Navarathnas.

After the marriage Lord Srinivasa and Padmavathi Devi (Vedavathi) could not go to Tirumala immediately following a tradition (Lokareethi) that, new couple should not climb a hill for a period of six months soon after marriage.

They instead stayed near Agasthya Aashram for a period of six months;

The place where Lord Srinivasa stayed along with his consort Goddess Padmavathi is now known as Srinivasa Mangapuram which is about 15 km from Tirupathi.

There is a temple of Lord Venkateswara at this place and the moorthi of the Lord here is a replica of the one at Tirumala. Here also the Lord is called Kalyaana Venkateswara Swamy.



> Notes...

Evidencing the marriage of Padmavathi Devi a hand mill (grinding stone) said to have been used at the time of the divine marriage is still present in front of Sri Padmavathi Temple at Narayanavanam.



In memory of the divine marriage, Aakasaraaja constructed two separate temples in the same complex at Narayanavanam for Goddess Padmavathi and Lord Srinivasa and installed their idols.

This is the only place where Goddess Padmavathi Devi (Vedavathi) has a temple exclusively.

The divine event took place at NARAYANAPURAM (currently called NARAYANAVANAM) capital of Aakasaraaja; which is about 33 km from Tirupathi on the way to Chennai near Puttuur.



There is a tradition especially in Madhwa sampradaya to perform paaraayana of Sri Srinivasa Kalyana (Sri Venkatesha Kalyana) on two occasions viz.

Starting from Akshaya Thrutheeya (Vaisakha Sukla Thrutheeya) ending with Vaisakha Sukla Dasami for a week days and the other is,

during Navarathri (Aasswayuja Maasa) that also coincides with Tirumala Srivari Brahmotsavam at Tirumala Kshethra.

Vaisakha maasam is the sacred month the divine marriage of Lord Venkateshwara (Srinivasa) and Goddess Padmavathi Devi took place.

In fact, this event of divine marriage forms the basis for the Supreme God Vishnu to manifest at Tirumala hills in this

Kaliyuga. For making this event happen Lord Vishnu came down to the earth from his abode Vaikunta after having a wrangle (Leela of the Lord) with his consort Goddess Maha Lakshmi.

He took the form of Srinivasa and settled down at Aananda Nilaya on the top of Tirumala Hills called Venkataadri also known as Venkataachala after getting married with Goddess Padmavathi Devi.

It is highly meritorious if one performs/sponsors or participates in Kalyaanotsavam of Lord Srinivaasa (Venkateswara) and also read/listen to the episode of Srinivaasa Kalyaana from Venkataachala/Venkatesha Mahaatmya.

Where Venkatesa Mahaatmya is read/heard, there; one will have good longevity; good health; good prosperity and eventually that will lead to salvation.

Kalyaana means marriage/auspicious. When it is the Kalyaana of the Supreme God, the auspiciousness will be in abundance and it will be for the universal welfare and well being of the humanity.

**Kalyaanaadbhuthagaatraaya Kaamithaarthapradaayiney
SreemadhVenkatanaathaaya SrinivaasaayathE Namaha;**

Above sloka stands as a testimony to the benevolence of Lord Srinivaasa (Venkateswara) who is an epitome of auspiciousness (Kalyaana); the one who bestows wealth and fulfills all the desires of his devotees who sings his glory; the one who is Anantha Kalyana Guna paripoorna - Hari sarvottama - Lord Sri Hari;

It is a universal truth that we don't find any other deity or temple as sacred; as famous; as powerful and as popular as Tirumala Kshethra and its presiding deity Lord Venkateswara.

"KaLAu vEnkaTanaAyaKa" 🙏🙏🙏

(Glory & Significance of Lord Venkateswara)

Who is VenkatEswara?

In the very first sloka Sri Venkatesha Stothra (BraHmanda Purana), Lord Venkateswara is eulogized as...

"Venkatesho VaAsudevah Pradhyumno~mithavikramah
Sankarshano~anNirudDhascha SeshhaAdhripathireva Cha"

Venkateswara is the Panchaniyaamaka Bhagawadruupa of Lord Vishnu; (Narayana-Vaasudeva-Sankarshana-Pradyumna-Aniruddha)

These four forms (VasuDeva-Sankarshana-Pradyumna-Aniruddha) are considered as Vishnu tattva or plenary expansions of the Moola roopa of Lord Sri ManNaaraayana.

These transcendental expansions (five strategic forms of Lord Vishnu) together form the complete worship of the Primordial Supreme God Vishnu who is Venkateswara who is Srinivasa.

Lord Venkateswara is not an incarnation. It is a direct descent of Lord Vishnu Himself - Saakshaatt (per-se) Maha Vishnu; the primordial supreme God - Hari Sarvottama.

"SesHadri patih eva cha" meaning...

the one who is the Lord of Seshadri Hills (Lord of AadiSesha)
on the top of which Lord Sriinivaasa is eternally stationed.

Tirumala hills the abode of Lord Venkateswara is said to be manifestation of AadiSesha.

That's why it is also called as SeshaAchala.

From a distance Tirumala hills appear in a serpentine form.

How AadiSesha got manifested as Seshachala Parvatha? how he was brought down by Lord Vaayu? the relevant Bhagawad Leela; one can find reference with anecdote in Brahma Purananthargatha Sri Venkatachala Mahatmya.

"BhoothaAvaAso GiraAvaAsah SrinivaAsah Sriyah Pathih Achyutha-anantha-Govindo VishnurVenkatanaAyakah"

BhoothaAvaaso-GiraAvaAsa... the one who is shelter/support or in whom dwells all the living and non living things; one who is the shelter or the presiding Deity/Supreme God of all knowledge, vidya (Gira), shastras etc...

He (Lord Srinivaasa) is the one in whom everything rests; entire universe itself is indweller in Him; The One who resides on the mountain (VenkataAdri);

➤ **He is SriinivaAsa** (Sri+NivaAsa)

Sri means Goddess Lakshmi Devi; Nivaasa means the (abode) residence. SrinivaAsa means;

the one (Goddess Lakshmi) who always dwells (nithya-anapaayani) in the (Hrudaya) chest of Lord Vishnu inseparably poised; the one who (Lord Vishnu) is the abode for Goddess Lakshmi Devi. They always live together, they are inseparable.

Where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay. He (SrinivaAsa) is the Lord and consort of Goddess Lakshmi who always rests in His Hrudaya;

➤ He is **SriVaTsaVaKshA – SriVaAsA – SriPathiH...**

The one who bears an auspicious mole (emblem) on his Chest (SrivaTsavaksHa). This auspicious mole is none other than Goddess Lakshmi.

The one who is the abode for Goddess Lakshmi (SrivaAsa) who (Lakshmi) eternally lives with Her Lord (SriPathi).

He is Lakshmi-NaAraAyana the SriyaH PatiH the one who is the Lord of Prosperity (Lakshmi Devi);

He is AchYuta the One who is indestructible; imperishable;

He is AnantHa the One who is all pervasive, eternal, beyond all boundaries; for whom there is no limit either by space, time or location;

One who has infinite number of forms; He dwells in the entire Universe; He is invincible and omnipresent.

He is GovIndA the One who helps us to survive and surmount the earthly existence and reach Supreme realization of the Self. He is the guardian of the Earth; the protector of Vedas; who is eulogized by Vedas; who can be obtained by the knowledge of sacred scripts.

the One who is the Lord of Cows, protector of Cows, the one who has lifted the hill called Goverdhanagiri with His little finger to save and protect the Cows and Cowherds, also the one who is the protector of Earth.

He is the one who helps us to survive or surmount the earthly existence and reach Supreme realization.

We find lakhs of pilgrims chanting Govinda manthra while they enter the abode of Lord Venkateshwara at Tirumala Kshethra.

Power of this Govinda manthra is such that; it gives them the required energy to stand in long queues; wait for long hours just to have a glimpse of the presiding Deity of Tirumala. Not only that, it also gives them the stamina to come on foot trekking 3661 steps and walk 9 km from Tirupathi.

He is Vishnu the one who dwells in each and every element of this universe and everything dwells in Him.

Matchless in excellence He is the primordial supreme God; the mega spirit; pervades the many, various and different objects of the three worlds of souls, lasting as inner soul of every being;

He is the Lord of VenkataAadri (VenkataNayaka) hills, His abode in Kaliyuga;

"SreeNrusimho MahAaSimhah SootrakaArah PuraAthanah"

> With Goddess Lakshmi Devi (Sri) by His side Srinivaasa is Shaanta Swaroopa (SriNrusimha);

> While killing Hiranyakasipa He was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya).

> He is the supporter to the entire universe and its beings like a SoothrakaAra; like a suUtra (thread) in a necklace of beads.

> He is very ancient God (Sanatana) who is in existence since time immemorial.

Lord Venkateswara is a great protector at the time of need.

He is the God of Gods; Mruthyu for the Mruthyu.

"I surrender and bow to Lord Venkateswara (Sri Nrusimha);

"SriiRaAmo RaAmabHadrashCha BhavabHandaikaMochakaH"

In Sri Venkatesha Stotra (Brahmand Purana) Lord Venkateswara who is none other than Lord Vishnu, is eulogized as "SriiRaAmo RaAmabHadrashCha BhavabHandaikaMochakaH...

Lord Sri RaAma is the one and the only one who relieves/releases us from the cycle of birth & death (Life/Sansaara); > He is RaAmaBhadra 🙏 worshipping such Supreme God is always auspicious, meritorious and one is always safeguarded (Bhadra); the one who is the consort of Goddess Seeta DEvi - SriRaAma;

There are several stories about the Lord (Srinivaasa) at Tirumala Hills who is believed to be in existence since time immemorial.

He is in Archaavathaara (worshipable form),

Swayam Vyaktha (self manifested),

will be present in Aananda Nilayam (present abode of the Lord) till end of Kaliyuga protecting Dharma and humanity from the evils of Kaliyuga.

It is believed that He will be present on Earth in every Kaliyuga. Tirumala the abode of Lord Venkateswara is Kaliyuga Bhuv-Vaikunta.

➤ He is VENKATESWARA ...

Eesha/Eeshwara means the Master; Lord; Supreme; Ruler;

Ve~n(m) means sins; Kata means to burn down;

Venkateshwara is the Supreme God whose abode is/and who is the Lord of Venkataadri (Venkataachala) Hills; the one that burns down the sins; that has power to destroy the sins. He is Paapanaashanah;

As Lord Vishnu, Venkateswara is Aghaardhana;

Agha + Aardhana; Agha means means sin, evil, malefic, annoyance, suffering, grief etc.and,

Aardhana means the one who destroys, annihilates, wipe out etc. the one who burns our sins (Ven + Kata);

A reference to this attribute (Ve~n+kata) of the Lord with anecdote we find in Sri Brahmanda Puranaanthargatha Sri Venkatachala Mahatmya.

Venkateshwara is the Supreme God; who is a treasure of divine knowledge (moksha jnaana); the one who bestows moksha (salvation); the one who is the Lord of Seshadri Hills (Lord of AadiSesha) on the top of which He is eternally stationed.

➤ **SwaAmiPusHkaraNitheErey RaMayaA SaHa ModatHey;**

One can imagine the holiness of Swami Pushkarini at Tirumala Kshethra on the banks of which Lord SriniVaasa is delightedly stationed along with Goddess Rama (Lakshmi Devi) since time immemorial.

"Venkataadrisamam Sthaanam Brahmaande Naasthi Kinchana Venkatesasamo Devo Na Bhootho Na Bhavishyathi"

In this Universe; there is no other sacred place equivalent to Venkataadri (Tirumala); there is no God equivalent to Lord Venkateswara; neither in the past nor in the future going to be.

➤ **Lord Venkateswara** is...

**SarvaDevaikasaranam; SarvaDevaikadhaivatham;
SamasthaDevakavacham; SarvaDevasikhaAmanih;**

> SarvaDevaikasaranam; He (Venkateswara) is the ultimate protector and shelter for all Gods;

> SarvaDevaikadhaivatham; He is the ultimate God of Gods; the Supreme God; Hari Sarvottama 🙏

> SamasthaDevakavacham; He is like Kavacha (armour) for all Gods;

> SarvaDevasikhaAmanih; He is the most precious jewel in the august gathering of Gods headed by Lord Brahma;

"priINayaaAmo vEnkatEsam devataAmaNDalAkhaNDamaNDanaM"

Above verses from Sri Venkatesa Stothram (Brahmanda Purana) are just an illustration of the glory and significance of Lord Venkateswara;

In simple Lord Venkateswara is none other than;

- Lord SriManNarayana;
- Sri Hari;
- Harey! Srinivaasa;
- Maha Vishnu;
- Hari sArvottama

whose Glory - Significance - Merits of Lord Venkateswara and VenkataAdri (Tirumala Kshethra) is mentioned in as many as twelve Puranas viz. Padma Purana, Varaha Purana, Garuda Purana, Brahmanda Purana, Brahmottara Purana, Markandeya Purana, Harivamsa, Vamana Purana, Brahma Purana, Aditya Purana, Skanda Purana and Bhavishyottara Purana; collectively compiled as Sri Venkatachala (Venkatesha) Mahatmya;

**"Kruthethu NaArasimho Bhoo TrethayaAm Raghunandana
DwaApare VaAsudevascha Kalau VenkatanaAyaka"**

> In Krutha Yuga, Lord Naarasimha;

- > In Tretha Yuga, Lord Sri Raama;
- > In Dwaapara Yuga, Lord Sri Krushna and
- > In Kaliyuga, Lord Venkateswara (Srinivaasa);

are known as Prathyaksha Dhaivams (perceivable Deities in different ages).

He is "KaLAu vEnkaTanaAyaKa" 🙏🙏🙏 the presiding Deity of KaliYuga; by Chanting whose holy name all the sins disappear, by whose darshana maAtram one will get blessed with eternal bliss;

By hearing whose glory from the learned one will get wisdom and all sins disappear; one will get purified and steadily and progressively one will get divine knowledge. By meditating on Whom one gets austere which yields all good virtues

Is it possible for anyone in this Universe to describe Lord SrinivaAsa? the Supreme God > Hari Sarvottama; Even Lord Brahma cannot and could not do it.

He is adHokshajaH the one Who is beyond perception through senses and beyond knowledge acquired through senses.

His glory is infinite; He is highly meritorious among the meritorious. No one can describe or define Him precisely; He is Anirdesya.

VenkatEsAth ParO dEvo nAsthyanya: SaraNam bhuvi
VenkatEsa SamO dEvo nAsthi nAsthi maheetaLE

(Varaha Purana)

There is no other God like Sri VenkatEswara to seek refuge for protection and there is no other God equal to Lord Venkateswara in this universe.



॥ श्रीवेङ्कटेश स्तोत्रम् ॥ Shri Venkatesha stotram (Bramhanda Purana)

ve~NkaTesho vAsudevaH pradyumno.amitavikramaH |
sa~NkarShaNo.aniruddhashcha sheShAdripatireva cha || 1||

janArdanaH padmanAbho ve~NkaTAchalavAsanaH |
sR^iShTikartA jagannAtho mAdhavo bhaktavatsalaH || 2||

govindo gopatiH kR^iShNaH keshavo garuDadhvajaH |
varAho vAmanashchaiva nArAyaNa adhokShajaH || 3||

shrIdharaH puNDarIkAkShaH sarvadevastuto hariH |
shrInR^isiMho mahAsiMhaH sUtrAkAraH purAtanaH || 4||

ramAnAtho mahIbhartA bhUdharaH puruShottamaH |
choLaputrapriyaH shAnto brahmAdInAM varapradaH || 5||

shrInidhiH sarvabhUtAnAM bhayakR^idbhayanAshanaH |
shrIrAmo rAmabhadrashcha bhavabandhaikamochakaH || 6||

bhUtAvAso girAvAsaH shrInivAsaH shriyaHpatiH |
achyutAnantagovindo viShNurve~NkaTanAyakaH || 7||

sarvadevaikasharaNaM sarvadevaikadaivatam |
samastadevakavachaM sarvadevashikhAmaNiH || 8||

itIdaM kIrtitaM yasya viShNoramitatejasaH |
trikAle yaH paThennityaM pApaM tasya na vidyate || 9||

rAjadvAre paThedghore sa~NgrAme ripusa~NkaTe |
bhUtasarpapishAchAdibhayaM nAsti kadAchana || 10||

aputro labhate putrAn nirdhano dhanavAn bhavet |
rogArto muchyate rogAd baddho muchyeta bandhanAt || 11||

yadyadiShTatamaM loke tattatprApnotyasaMshayaH |
aishvaryaM rAjasammAnaM bhaktimuktiphalapradam || 12||

viShNorlokaikasopAnaM sarvaduHkhaikanAshanam |
sarvaishvaryapradaM nR^INAM sarvama~NgalakArakam || 13||

mAyAvI paramAnandaM tyaktvA vai~NkuNThamuttamam |
svAmipuShkariNIItIre ramayA saha modate || 14||

kalyANAdbhutagAtrAya kAmitArthapradAyine |
shrImadve~NkaTanAthAya shrInivAsAya te namaH || 15||

ve~NkaTAdrisamaM sthAnaM brahmANDe nAsti ki~nchana |
ve~NkaTeshasamo devo na bhUto na bhaviShyati || 16||

|| iti brahmANDapurANe brahmanAradasaMvAde
shrIve~NkaTeshastotraM sampUrNam ||

➤ || श्रीवेङ्कटेशस्तोत्रम् ||

वेङ्कटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।
सङ्कर्षणोऽनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १॥
जनार्दनः पद्मनाभो वेङ्कटाचलवासनः ।
सृष्टिकर्ता जगन्नाथो माधवो भक्तवत्सलः ॥ २॥
गोविन्दो गोपतिः कृष्णः केशवो गरुडध्वजः ।
वराहो वामनश्चैव नारायण अधोक्षजः ॥ ३॥
श्रीधरः पुण्डरीकाक्षः सर्वदेवस्तुतो हरिः ।
श्रीनृसिंहो महासिंहः सूत्राकारः पुरातनः ॥ ४॥
रमानाथो महीभर्ता भूधरः पुरुषोत्तमः ।
चोळपुत्रप्रियः शान्तो ब्रह्मादीनां वरप्रदः ॥ ५॥
श्रीनिधिः सर्वभूतानां भयकृद्भयनाशनः ।
श्रीरामो रामभद्रश्च भवबन्धैकमोचकः ॥ ६॥
भूतावासो गिरावासः श्रीनिवासः श्रियःपतिः ।
अच्युतानन्तगोविन्दो विष्णुर्वेङ्कटनायकः ॥ ७॥
सर्वदेवैकशरणं सर्वदेवैकदैवतम् ।
समस्तदेवकवचं सर्वदेवशिखामणिः ॥ ८॥
इतीदं कीर्तितं यस्य विष्णोरमिततेजसः ।

ತ್ರಿಕಾಲೇ ಯಃ ಪಠೆನ್ನಿತ್ಯಂ ಪಾಪಂ ತಸ್ಯ ನ ವಿಧತೇ || ೯||
 ರಾಜದ್ವಾರೆ ಪಠೆದ್ದೋರೆ ಸಙ್ಗ್ರಾಮೇ ರಿಪುಸಙ್ಕಟೇ ।
 ಭೂತಸರ್ಪಪಿಶಾಚಾದಿಭಯಂ ನಾಸ್ತಿ ಕದಾಚನ || ೧೦||
 ಅಪುತ್ರೋ ಲಭತೇ ಪುತ್ರಾನ್ ನಿರ್ಧನೋ ಧನವಾನ್ ಭವೇತ್ ।
 ರೋಗಾರ್ತೋ ಮುಚ್ಯತೇ ರೋಗಾದ್ ಬದ್ಧೋ ಮುಚ್ಯತ ಬಂಧನಾತ್ || ೧೧||
 ಯದಿಷ್ಟತಮಂ ಲೋಕೇ ತತ್ತತ್ಪ್ರಾಪ್ನೋತ್ಯಸಂಶಯಃ ।
 ऐश्वर्यं राजसम्मानं भक्तिमुक्तिफलप्रदम् || ೧೨||
 ವಿಷ್ಣೋರ್ಲೋಕೈಕಸೋಪಾನಂ ಸರ್ವದುಃಖೈಕನಾಶನಮ್ ।
 सर्वैश्वर्यप्रदं नृणां सर्वमङ्गलकारकम् || ೧೩||
 ಮಾಯಾವಿ ಪರಮಾನಂದಂ ತ್ಯಕ್ತ್ವಾ ವೈಡ್ಕುಂಠಮುತಮಮ್ ।
 स्वामिपुष्करिणीतीरे रमया सह मोदते || ೧೪||
 ಕಲ್ಯಾಣಾಢ್ಢುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ ।
 श्रीमद्वेङ्कटनाथाय श्रीनिवासाय ते नमः || ೧೫||
 ವೈಡ್ಕಟಾದ್ರಿಸಮಂ ಸ್ಥಾನಂ ಬ್ರಹ್ಮಾಣ್ಡೇ ನಾಸ್ತಿ ಕಿಂಚನ ।
 वेङ्कटेशसमो देवो न भूतो न भविष्यति || ೧೬||
 || ಇತಿ ಬ್ರಹ್ಮಾಣ್ಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ
 श्रीवेङ्कटेशस्तोत्रं सम्पूर्णम् ||

➤ || ಶ್ರೀವೇಂಕಟೇಶಸ್ತೋತ್ರಮ್ ||

ವೇಂಕಟೇಶೋ ವಾಸುದೇವಃ ಪ್ರದ್ಯುಮ್ನೋಽಮಿತವಿಕ್ರಮಃ ।
 ಸಂಕರ್ಷಣೋಽನಿರುದ್ಧಶ್ಚ ಶೇಷಾದ್ರಿಪತಿರೇವ ಚ || 1||
 ಜನಾರ್ದನಃ ಪದ್ಮನಾಭೋ ವೇಂಕಟಾಚಲವಾಸನಃ ।
 ಸೃಷ್ಟಿಕರ್ತಾ ಜಗನ್ನಾಥೋ ಮಾಧವೋ ಭಕ್ತವತ್ಸಲಃ || 2||
 ಗೋವಿನ್ದೋ ಗೋಪತಿಃ ಕೃಷ್ಣಃ ಕೇಶವೋ ಗರುಡಧ್ವಜಃ ।
 ವರಾಹೋ ವಾಮನಶ್ಚೈವ ನಾರಾಯಣ ಅಧೋಕ್ಷಜಃ || 3||

ಶ್ರೀಧರಃ ಪುಂಡರೀಕಾಕ್ಷಃ ಸರ್ವದೇವಸ್ತುತೋ ಹರಿಃ |
 ಶ್ರೀನೃಸಿಂಹೋ ಮಹಾಸಿಂಹಃ ಸೂತ್ರಾಕಾರಃ ಪುರಾತನಃ || 4 ||
 ರಮಾನಾಥೋ ಮಹೀಭರ್ತಾ ಭೂಧರಃ ಪುರುಷೋತ್ತಮಃ |
 ಚೋಳಪುತ್ರಪ್ರಿಯಃ ಶಾನ್ತೋ ಬ್ರಹ್ಮಾದೀನಾಂ ವರಪ್ರದಃ || 5 ||
 ಶ್ರೀನಿಧಿಃ ಸರ್ವಭೂತಾನಾಂ ಭಯಕೃದ್ಭಯನಾಶನಃ |
 ಶ್ರೀರಾಮೋ ರಾಮಭದ್ರಶ್ಚ ಭವಬಂಧೈಕಮೋಚಕಃ || 6 ||
 ಭೂತಾವಾಸೋ ಗಿರಾವಾಸಃ ಶ್ರೀನಿವಾಸಃ ಶ್ರಿಯಃಪತಿಃ |
 ಅಚ್ಯುತಾನಂತಗೋವಿನ್ದೋ ವಿಷ್ಣುವೇಂಕಟನಾಯಕಃ || 7 ||
 ಸರ್ವದೇವೈಕಶರಣಂ ಸರ್ವದೇವೈಕದೈವತಮ್ |
 ಸಮಸ್ತದೇವಕವಚಂ ಸರ್ವದೇವಶಿಖಾಮಣಿಃ || 8 ||
 ಇತೀದಂ ಕೀರ್ತಿತಂ ಯಸ್ಯ ವಿಷ್ಣೋರಮಿತತೇಜಸಃ |
 ತ್ರಿಕಾಲೇ ಯಃ ಪಠೇನ್ನಿತ್ಯಂ ಪಾಪಂ ತಸ್ಯ ನ ವಿದ್ಯತೇ || 9 ||
 ರಾಜದ್ವಾರೇ ಪಠೇದ್ಭೋರೇ ಸಂಗ್ರಾಮೇ ರಿಪುಸಂಕಟೇ |
 ಭೂತಸರ್ವಪಿಶಾಚಾದಿಭಯಂ ನಾಸ್ತಿ ಕದಾಚನ || 10 ||
 ಅಪುತ್ರೋ ಲಭತೇ ಪುತ್ರಾನ್ ನಿರ್ಧನೋ ಧನವಾನ್ ಭವೇತ್ |
 ರೋಗಾರ್ತೋ ಮುಚ್ಯತೇ ರೋಗಾದ್ ಬದ್ಧೋ ಮುಚ್ಯತೇ ಬಂಧನಾತ್ || 11 ||
 ಯದ್ಯದಿಷ್ಟತಮಂ ಲೋಕೇ ತತ್ತತ್ಪ್ರಾಪ್ನೋತ್ಯಸಂಶಯಃ |
 ಐಶ್ವರ್ಯಂ ರಾಜಸಮ್ಮಾನಂ ಭಕ್ತಿಮುಕ್ತಿಫಲಪ್ರದಮ್ || 12 ||
 ವಿಷ್ಣೋರ್ಲೋಕೈಕಸೋಪಾನಂ ಸರ್ವದುಃಖೈಕನಾಶನಮ್ |
 ಸರ್ವೈಶ್ವರ್ಯಪ್ರದಂ ನೃಣಾಂ ಸರ್ವಮಂಗಲಕಾರಕಮ್ || 13 ||
 ಮಾಯಾವೀ ಪರಮಾನಂದಂ ತ್ಯಕ್ತ್ವಾ ವೈಂಕುಂಠಮುತ್ತಮಮ್ |
 ಸ್ವಾಮಿಪುಷ್ಕರಿಣೀತೀರೇ ರಮಯಾ ಸಹ ಮೋದತೇ || 14 ||
 ಕಲ್ಯಾಣಾದ್ಭುತಗಾತ್ರಾಯ ಕಾಮಿತಾರ್ಥಪ್ರದಾಯಿನೇ |

శ్రీమద్వేంకటనాథాయ శ్రీనివాసాయ తే నమః ॥ 15॥

వేంకటాద్రిసమం స్థానం బ్రహ్మాండే నాస్తి కింఛన ।

వేంకటేశసమో దేవో న భూత్యో న భవిష్యతి ॥ 16॥

॥ ఇతి బ్రహ్మాండపురాణే బ్రహ్మనారదసంవాదే

శ్రీవేంకటేశస్తోత్రం సమ్మొఱ్ఱమ్ ॥

➤ ॥ శ్రీవేంకటేశస్తోత్రమ్ ॥

వేంకటేశో వాసుదేవః ప్రద్యుష్నోఽమితవిక్రమః ।

సంకర్షణోఽనిరుద్ధశ్చ శేషాద్రిపతిరేవ చ ॥ ౧॥

జనార్దనః పద్మనాభో వేంకటాచలవాసనః ।

సృష్టికర్తా జగన్నాథో మాధవో భక్తవత్సలః ॥ ౨॥

గోవిందో గోపతిః కృష్ణః కేశవో గరుడధ్వజః ।

వరాహో వామనశ్చైవ నారాయణ అధోక్షజః ॥ ౩॥

శ్రీధరః పుణ్డరీకాక్షః సర్వదేవస్తుతో హరిః ।

శ్రీనృసింహో మహాసింహః సూత్రాకారః పురాతనః ॥ ౪॥

రమానాథో మహాభర్తా భూధరః పురుషోత్తమః ।

చోళపుత్రప్రియః శాన్తో బ్రహ్మాదీనాం వరప్రదః ॥ ౫॥

శ్రీనిధిః సర్వభూతానాం భయకృద్భయనాశనః ।

శ్రీరామో రామభద్రశ్చ భవబన్ధైకమోచకః ॥ ౬॥

భూతావాసో గిరావాసః శ్రీనివాసః శ్రియఃపతిః ।

అచ్యుతానంతగోవిందో విష్ణుర్వేంకటనాయకః ॥ ౭॥

సర్వదేవైకశరణం సర్వదేవైకదైవతమ్ ।

సమస్తదేవకవచం సర్వదేవశిఖామణిః ॥ ౮॥

ఇతీదం కీర్తితం యస్య విష్ణోరమితతేజసః ।
 త్రికాలే యః పఠేన్నిత్యం పాపం తస్య న విద్యతే ॥ ౯॥
 రాజద్వారే పఠేద్ధోరే సజ్జామే రిపుసంజ్ఞతే ।
 భూతసర్పపిశాచాదిభయం నాస్తి కదాచన ॥ ౧౦॥
 అపుత్రో లభతే పుత్రాన్ నిర్ధనో ధనవాన్ భవేత్ ।
 రోగార్తో ముచ్యతే రోగాద్ బద్ధో ముచ్యేత బంధనాత్ ॥ ౧౧॥
 యద్యదిష్టతమం లోకే తత్తత్ప్రాప్నోత్యసంశయః ।
 ఐశ్వర్యం రాజసమ్మానం భక్తిముక్తిఫలప్రదమ్ ॥ ౧౨॥
 విష్ణోర్లోకైకసోపానం సర్వదుఃఖైకనాశనమ్ ।
 సర్వైశ్వర్యప్రదం నృణాం సర్వమంగళకారకమ్ ॥ ౧౩॥
 మాయావీ పరమానందం త్యక్త్వా వైజ్ఞాన్యముత్తమమ్ ।
 స్వామిపుష్కరిణీతీరే రమయా సహ మోదతే ॥ ౧౪॥
 కల్యాణాద్భుతగాత్రాయ కామితార్థప్రదాయినే ।
 శ్రీమద్వేంకటనాథాయ శ్రీనివాసాయ తే నమః ॥ ౧౫॥
 వేంకటాద్రిసమం స్థానం బ్రహ్మాణ్డే నాస్తి కిఞ్చన ।
 వేంకటేశసమో దేవో న భూతో న భవిష్యతి ॥ ౧౬॥
 ॥ ఇతి బ్రహ్మాణ్డపురాణే బ్రహ్మనారదసంవాదే
 శ్రీవేంకటేశస్తోత్రం సంపూర్ణమ్ ॥

Raajadhwaare Pattedhghorey Sangraamey Ripusankatey
 Boothasarpapishaachaadhibhayam Naasti Kadhaachana||

[Sri Venkatesha Stothram (Brahmanda Purana) - Phalashruti]

Reciting Sri Venkatesha Stothra (Brahmanda Purana) daily three times is a time tested remedy/rescue even in such precarious conditions/situations as mentioned in the sloka by the grace of the most compassionate God Srinivaasa;

rogarto muchyate rogatbadhdo muchyet bandhnaat ||
(Sri Venkatesha Stothra - Phala Shruthi...)

Reciting this sacred Stothra one will get relief/rid of from diseases and it will also give relief from bhandana (custody);

Sri Venkatesa Stothram an extract from Brahmaanda Purana as a dialogue between Lord Brahma and Sage Naarada stands as a testimonial that adds to the glory; origin, significance and merits of Lord Srinivasa (Venkateswara).

Reciting this sacred Stothra on Lord Sri Venkateshwara daily three times is highly meritorious that will ward off the evil effects one is facing in this Kaliyuga.

➤ **SRI VENKATESHA VAJRAKAVACHA STOTRAM**

(Markandeya Purana)

ಮಾರ್ಕಂಡೇಯ ಉವಾಚ...

ನಾರಾಯಣಂ ಪರಬ್ರಹ್ಮ ಸರ್ವಕಾರಣ ಕಾರಣಂ

ಪ್ರಪದ್ಯೇ ವೆಂಕಟೇಶಾಖ್ಯಾಂ ತದೇವ ಕವಚಂ ಮಮ

ಸಹಸ್ರಶೀರ್ಷಾ ಪುರುಷೋ ವೇಂಕಟೇಶಶ್ಶಿರೋ ವತು

ಪ್ರಾಣೇಶಃ ಪ್ರಾಣನಿಲಯಃ ಪ್ರಾಣಾಣ್ ರಕ್ಷತು ಮೇ ಹರಿಃ

ಆಕಾಶರಾಟ್ ಸುತಾನಾಥ ಆತ್ಮಾನಂ ಮೇ ಸದಾವತು

ದೇವದೇವೋತ್ತಮೋಪಾಯಾದ್ಧೇಹಂ ಮೇ ವೇಂಕಟೇಶ್ವರಃ

ಸರ್ವತ್ರ ಸರ್ವಕಾಲೇಷು ಮಂಗಾಂಬಾಜಾನಿರೀಶ್ವರಃ

ಪಾಲಯೇನ್ಮಾಂ ಸದಾ ಕರ್ಮಸಾಫಲ್ಯಂ ನಃ ಪ್ರಯಚ್ಛತು

ಯ ಏತದ್ವಜ್ರಕವಚಮಭೇದ್ಯಂ ವೇಂಕಟೇಶಿತುಃ

ಸಾಯಂ ಪ್ರಾತಃ ಪರೇನ್ನಿತ್ಯಂ ಮೃತ್ಯುಂ ತರತಿ ನಿರ್ಭಯಃ
ಇತಿ ಶ್ರೀ ವೇಂಕಟೇಶ ವಜ್ರಕವಚಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ||



➤ ಮಾರ್ಕಂಡೇಯ ಷವಾಚ.....

నారాయణం పరబ్రహ్మ సర్వకారణ కారణం
ప్రపద్యే వేంకటేశాఖ్యాం తదేవ కవచం మమ
సహస్రశీర్షా పురుషో వేంకటేశశిరో వతు
ప్రాణేశః ప్రాణనిలయః ప్రాణాణ్ రక్షతు మే హరిః
అకాశరాట్ సుతానాథ అత్మానం మే సదావతు
దేవదేవోత్తమోపాయాద్దేహం మే వేంకటేశ్వరః
సర్వత్ర సర్వకాలేషు మంగాంబాజానిరీశ్వరః
పాలయేన్మాం సదా కర్మసాఫల్యం నః ప్రయచ్ఛతు
య ఏతద్వజ్రకవచమభేద్యం వేంకటేశితః
సాయం ప్రాతః పఠేన్నీత్యం మృత్యుం తరతి నిర్భయః
ఇతి శ్రీ వేంకటేశ వజ్రకవచస్తోత్రం సంపూర్ణమ్ ||

➤ మార్కండేయ ఉవాచ

నారాయణం పరబ్రహ్మ సర్వకారణ కారణం
ప్రపద్యే వేంకటేశాఖ్యాం తదేవ కవచం మమ
nārāyaṇaṁ parabrahma sarvakāraṇa kārakaṁ
prapadye veṅkaṭeśākhyāṁ tadeva kavacaṁ mama
సహస్రశీర్షా పురుషో వేంకటేశశిరో వతు
ప్రాణేశః ప్రాణనిలయః ప్రాణాణ్ రక్షతు మే హరిః
sahasraśīrṣā puruṣo veṅkaṭeśaśśīro vatu
prāṇeśaḥ prāṇanilayaḥ prāṇāṇ rakṣatu me hariḥ
ఆకాశరాట్ సుతానాథ ఆత్మానం మే సదావతు
దేవదేవోత్తమోపాయాద్దేహం మే వేంకటేశ్వరః
ākāśarāṭ sutānātha ātmānaṁ me sadāvatu
devadevottamopāyāddehaṁ me veṅkaṭeśvaraḥ
సర్వత్ర సర్వకాలేషు మంగాంబాజానిశ్వరః
పాలయేన్మాం సదా కర్మసాఫల్యం నః ప్రయచ్ఛతు

sarvatra sarvakāleṣu maṅgāmbājāniśvaraḥ
pālayenmāṃ sadā karmasāphalyaṃ naḥ prayacchatu

य एतद्वज्रकवचमभेद्यं वेङ्कटेशितुः

सायं प्रातः पठेन्नित्यं मृत्युं तरति निर्भयः

ya etadvajrakavacamabhedyam veṅkaṭeśituh
sāyam prātaḥ paṭhennityam mṛtyum tarati nirbhayaḥ

इति श्री वेङ्कटेश्वर वज्रकवचस्तोत्रं सम्पूर्णम् ॥

iti śrī veṅkaṭeśvara vajrakavacastotraṃ sampūrṇam ||

ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣೇ ಶ್ರೀ ವೇಂಕಟೇಶ ದ್ವಾದಶನಾಮಸ್ತೋತ್ರಮ್

ಶ್ರೀ ವೇಂಕಟೇಶಮತಿ ಸುಂದರಮೋಹನಾಂಗಂ

ಶ್ರೀ ಭೂಮಿಕಾಂತಮರವಿಂದ ದಲಾಯತಾಕ್ಷಮ್ |

ಪ್ರಾಣಪ್ರಿಯಂ ಪರಮಕಾರುಣಿಕಾಂಬುರಾಶಿಂ

ಬ್ರಹ್ಮೇಶವಂದ್ಯಮಮೃತಂ ವರದಂ ನಮಾಮಿ ||೧||

ಅಖಿಲವಿಬುಧವಂದ್ಯಂ ವಿಶ್ವರೂಪಂ ಸುರೇಶ

ಮಭಯವರದ ಹಸ್ತಂ ಶಂಖಚಕ್ರಾಂಕಿತಂ ಚ |

ಜಲಧರನಿಭಕಾಯಂ ಶ್ರೀ ಧರಾಭ್ಯಾಂ ಸಮೇತಂ

ಪರಮಪುರುಷಮಾದ್ಯಂ ವೇಂಕಟೇಶಂ ನಮಾಮಿ ||೨||

ನಾರಾಯಣೋ ಜಗನ್ನಾಥೋ ವಾರಿಜಾಸನ ವಂದಿತಃ |

ಸ್ವಾಮಿ ಪುಷ್ಕರಿಣೀವಾಸಃ ಶಂಖಚಕ್ರಗದಾಧರಃ || ೩ ||

ಪೀತಾಂಬರಧರೋ ದೇವೋ ವನಮಾಲಾದಿಶೋಭಿತಃ |

ವಿಶ್ವಾತ್ಮಾ ವಿಶ್ವಲೋಕೇಶೋ ವಿಜಯೋ ವೇಂಕಟೇಶ್ವರಃ ||೪||

ಏತದ್ ದ್ವಾದಶನಾಮಾನಿ ತ್ರಿಸಂಧ್ಯಂ ಯಃ ಪಠೇನ್ನರಃ |

ಸರ್ವಪಾಪ ವಿನಿರ್ಮುಕ್ತೋ ವಿಷ್ಣೋಃಸಾಯುಜ್ಯಮಾಪ್ನುಯಾತ್ ||೫||

||ಇತಿ ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಶ್ರೀ ವೇಂಕಟೇಶದ್ವಾದಶಸ್ತೋತ್ರಮ್ ಸಂಪೂರ್ಣಂ||

||ಶ್ರೀಮದ್ವೇಶಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ||

ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣೇ ಶ್ರೀ ವೇಂಕಟೇಶ ದ್ವಾದಶನಾಮಸ್ತೋತ್ರಮ್

శ్రీ వేంకటేశమతి సుందరమోహనాంగం
 శ్రీ భూమికాంతమరవింద దలాయతాక్షమ్ |
 ప్రాణప్రియం పరమకారుణికాంబురాశిం
 బ్రహ్మేశవంద్యమమృతం వరదం నమामి || ౧ ||
 అఖిలవిబుధవంద్యం విశ్వరూపం సురేశ
 మభయవరద హస్తం శంఖచక్రాంకితం చ |
 జలధరనిభకాయం శ్రీ ధరాభ్యాం సమేతం
 పరమపురుషమాద్యం వేంకటేశం నమामి || ౨ ||
 నారాయణో జగన్నాథో వారిజాసన వందితః |
 స్వామి పుష్కరిణీవాసః శంఖచక్రగదాధరః || ౩ ||
 పీతాంబరధరో దేవో వనమాలాదిశోభితః |
 విశ్వాత్మా విశ్వలొకేశో విజయో వేంకటేశ్వరః || ౪ ||
 యత్ ద్వాదశనామాని త్రిసంధ్యం యః పఠేన్నరః |
 సర్వపాప వినిర్ముక్తో విష్ణోః సాయుజ్యమాప్నుయాత్ || ౫ ||
 || ఇతి శ్రీ బ్రహ్మాండపురాణే శ్రీ వేంకటేశద్వాదశస్తోత్రమ్ సంపూర్ణం ||
 || శ్రీమధ్వేశకృణార్పణమస్తు ||

శ్రీ బ్రహ్మాండ పురాణే శ్రీ వేంకటేశ ద్వాదశనామస్తోత్రమ్

శ్రీ వేంకటేశమతి సుందరమోహనాంగం
 శ్రీ భూమికాంతమరవింద దలాయతాక్షమ్ |
 ప్రాణప్రియం పరమకారుణికాంబురాశిం
 బ్రహ్మేశవంద్యమమృతం వరదం నమామి || ౧ ||
 అఖిలవిబుధవంద్యం విశ్వరూపం సురేశ
 మభయవరద హస్తం శంఖచక్రాంకితం చ |
 జలధరనిభకాయం శ్రీ ధరాభ్యాం సమేతం
 పరమపురుషమాద్యం వేంకటేశం నమామి || ౨ ||
 నారాయణో జగన్నాథో వారిజాసన వందితః |

స్వామి పుష్కరిణీవాసః శంఖచక్రగదాధరః || ౩ ||

పీతాంబరధరో దేవో వనమాలాదిశోభితః |

విశ్వాత్మా విశ్వలోకేశో విజయో వేంకటేశ్వరః || ౪ ||

ఏతద్ ద్వాదశనామాని త్రిసంధ్యం యః పఠేన్నరః |

సర్వపాప వినిర్ముక్తో విష్ణోఃసాయుజ్యమాప్నుయాత్ || ౫ ||

|| ఇతి శ్రీ బ్రహ్మాండపురాణే శ్రీ వేంకటేశద్వాదశస్తోత్రమ్ సంపూర్ణం ||

|| శ్రీమద్వేంకటేశకృష్ణార్పణమస్తు ||

śrī brahmāṇḍa purāṇe śrī veṅkaṭeśa dvādaśanāmastotram

śrī veṅkaṭeśamati suṃdaramohanāṃgam

śrī bhūmikāṃtamaraviṃda dalāyatākṣam |

prāṇapriyaṃ paramakāruṇikāṃburāśiṃ

brahmeśavaṃdyamamṛtaṃ varadaṃ namāmi || 1 ||

akhilavibudhavaṃdyam viśvarūpaṃ sureśa

mabhayavarada hastaṃ śaṃkhacakraṃkitam ca |

jaladharanibhakāyaṃ śrī dharābhyāṃ sametaṃ

paramapuruṣamādyam veṅkaṭeśaṃ namāmi || 2 ||

nārāyaṇo jagannātho vārijāśana vaṃditaḥ |

svāmi puṣkariṇīvāsaḥ śaṃkhacakraḡadādharaḥ || 3 ||

pītāṃbaradharo devo vanamālādīśobhitaḥ |

viśvātmā viśvalokeśo vijayo veṅkaṭeśvaraḥ || 4 ||

etad dvādaśanāmāni trisaṃdhyam yaḥ paṭhennaraḥ |

sarvapāpa vinirmukto viṣṇoḥsāyujyamāpnuyāt || 5 ||

|| iti śrī brahmāṇḍapurāṇe śrī veṅkaṭeśadvādaśastotram

sampūrṇam ||

|| śrīmadhveśakṛṣṇārpaṇamastu ||



preEnayaAmo vaAsudEvAm > preEnayaAmo VenkatEsam

Swasthi prajaabhya: paripaalayanthaam
Nyaayena maargena maheem maheesaa:

Gho braahmanebhya subhamasthu nithyam
Lokaa: samasthaa: sukhino bhavantu!!

Kale varshathu parjanya: Pruthiwee sasyashalinee!
Deso-yam kshobharahitha: Sajjanaa santhu nirbhayaa!!

Aputhraa: puthrina: santhu puthrina: santhu pouthrina:
Adhanaa: sadhanaa: santhu jeevanthu saradaam satham!!

Sri Krishnaarpanamasthu
'nAham kartA hariH kartA'

- Bhargavasarma (nirikhi krishna bhagavan) @
www.bhargavasarma.blogspot.com
<https://www.facebook.com/bhagavanknl/>

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Hari SARvottama – Vaayu Jeevotama
Sri GuruRaajo Vijayate



Harey Sreenivasa